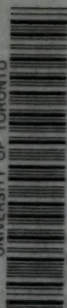



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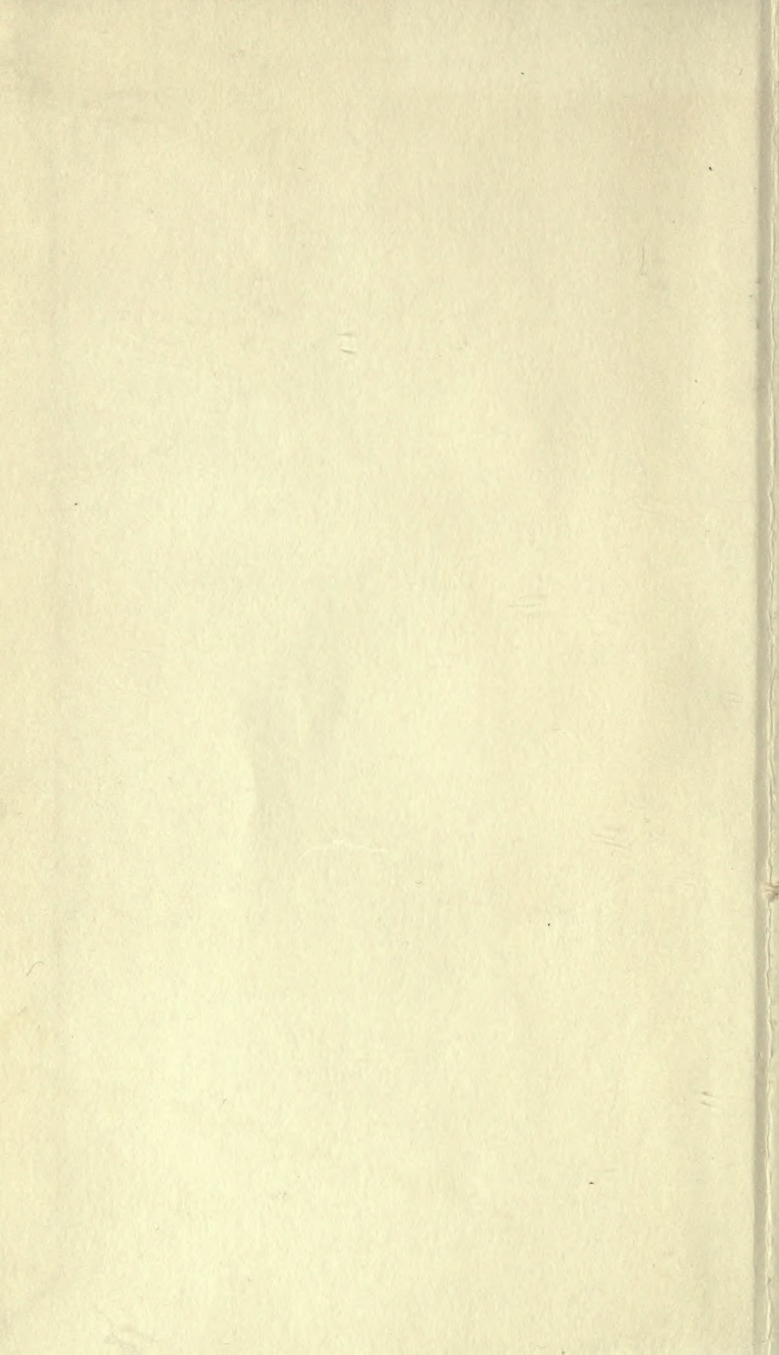


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METHOD GASPEY-OTTO-SAUER

A HANDBOOK OF THE MODERN GREEK

SPOKEN LANGUAGE WITH EXERCISES

BY

K. PETRARIS

TRANSLATED FROM THE GERMAN

BY

W. H. D. ROUSE

PERSE SCHOOL, CAMBRIDGE



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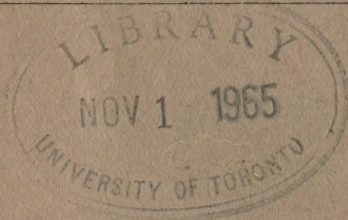
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Heidelberg.

Julius Groos.



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This translation was printed in 1914, but is has only now been possible to publish it.

W. H. D. Rouse.

Specimens of Modern Handwriting.

α A a	ι I i	ρ P p
β B b	κ K k	σ L L o o
γ Γ γ	λ Λ λ	τ T t τ
δ Δ δ	μ M μ	υ V v
ε Ε ε	ν Ν ν	φ Φ φ
ς Ζ ζ	ξ Ξ ξ	χ Χ χ
η Η η	ο Ο ο	ψ Ψ ψ
θ Θ θ	π Π π	ω Ω ω

Ο θεὸς ἐκείνός τοις σὺννοις τοῖς
 θυμῶσι αἰς ἐκταροποιήσιν τοῖς ἐν
 τῇ ἀναπλῆϊ παρὰ πρὸς τοῖς. Ἀλλ'
 ὁ ἀνθρώπος οὐλοῦσιν ἐπεὶ οὐκ ἐστὶν
 ἐν τῇ μετὰ τὸν νοῦν καὶ τοῦ
 νοῦν, ἀναπλῆϊν, οὐκ ἐστὶν οὐκ
 ἐστὶν ἐν τῇ τοῖς σὺννοις.

Ἐν Ὁδησσῷ, τῇ 4 Ἰανουαρίου 1914

Ἀξιότιμε Κύριε,

Μετὰ τῶν ἐγκαρδιῶν εὐχῶν μου
ἐπὶ τῷ ἀρξαμένῳ νέῳ ἔτει εὐχαρίστως
ἀποκρίνομαι εἰς τὴν τελευταίαν φιλικήν
σας, δι' ἧς με παρακαλεῖτε νὰ σᾶς εἰπῶ
ἐν ῥήματι τὴν γνώμην μου περὶ τοῦ ἀε-
μνήστου Ἀδαμαντίου Κοραῆ

Ὁ Κοραῆς συναισθανθεὶς τὴν ἐσχάτην
ταπείνωσιν τοῦ ἔθνους του ὡς σκοπὸν τοῦ
βίου του ἔταξε νὰ ἐργασθῇ ὑπὲρ τῆς ἐκ-
παιδεύσεως τῆς νίας ἑλληνικῆς γενεᾶς καὶ
ὑπὲρ τῆς ἐθνικῆς τῶν Ἑλλήνων ἀποκαταστάσεως.
Ὁν πρώτῳ ἐπεχείρησε τὸ μέγα καὶ δυσ-
χερὲς ἔργον, ἑ. ἑ. τὴν διόρθωσιν τῆς χα-
ρουμένης ἑλληνικῆς γλώσσης. Τὸν σκοπὸν δὲ
τοῦτον ἐπεδίωξε νὰ ἐπιτύχῃ διὰ δύο μέσων,
ἥτοι διὰ τῆς ἀποβολῆς παντὸς ξενικοῦ στοιχείου

τῆς νέας καὶ διὰ τῆς προσλήψεως ἀπο-
τὴς ἀρχαίας ἑλληνικῆς παντὸς ἐλλείποντος -
ὅτω δὲ ἀπέβη ὁ Κ. ὁ κατ' ἐβροχὴν διαμορ-
ωτῆς τῆς νέας ἑλληνικῆς γλώσσας, ἥτις
ἔκτοτε διαπλασσομένη ἐπὶ τῇ βασι τῶν
ἀρχῶν τοῦ Κ. κατέστη ὄργανον ἐπιτήδειον
πρὸς ἐκδήλωσιν πάσης ἐννοίας καὶ παντὸς
ἰσθημάτων ^ῥὍπειτα ὁ Κοραῆς συνετέ-
λεσε μετὰ καὶ εἰς τὴν ἀνάστασιν τοῦ γένους.
Ἰγνώμαι τοῦ Κοραῆ, αἱ πολιτικαὶ συμβουλαὶ
αἱ παραινέσεις πρὸς τοὺς Ἕλληνας, αἱ διε-
σκορπισμέναι εἰς τὰς „ἐπιστολάς” αὐτοῦ,
ἡ αὐτοσχέδιοι γεγόμενοι στοχασμοί,
οἱ περιλαμβανόμενοι ἐν τῇ „ἑλληνικῇ
βιβλιοθήκῃ” (ἐκδοθεῖση δαπάνῃ τῶν ἀδελφῶν
Ἰωδιδμαδῶν) ἐθέρομαναν τὰ στήθη πάντων
τῶν Ἑλλήνων· δικαίως δὲ θεωροῦνται ὡς ἀνθηῶ
παιδαγωγικοὶ μαργαρίται καὶ λάμπουσιν ὡς ἀστῆρες
πρώτης τάξεως ἐν τῷ παιδαγωγικῷ στερεώματι τῶν
κλασικῶν παιδαγωγῶν σύμπαντος τοῦ κόσμου.

Διατεγῶ μετ' ἐβροχῆς ὑπολήψεως

παντοτε πρόθυμος

Α. Μ.

[illegible]

It ejnruin' ywaae eivan
idopoduos ogarouos. Polis
Juleu anduin' uoppoon,
oocidu adapaalnilus ra lin
uegelnon.
Biyauobels

Biganobels

INTRODUCTION.

§ 1. Sounds of the Letters.

Modern Greek, like ancient, has 24 letters, with the following forms, names, and sounds.

<i>Phonetic Symbols</i>	<i>Printed form</i>	<i>Name</i>		<i>Sound</i>
[a]	A α	ἄλφα	álpha	ah
[v]	B β	βῆτα	veéta	v
[gh, y]	Γ γ	γάμμα	ghámma	gh, y, ng
[ð, dh]	Δ δ	δέλτα	dhélta	th (in <i>there</i>)
[ε]	E ε	ἒ-ψιλόν	épsilon	e (open, as in <i>get</i> , <i>être</i>)
[z]	Z ζ	ζῆτα	zéeta	z
[i]	H η	ῆτα	éeta	Fr. i (ee)
[p]	Θ θ (θ)	θῆτα	théeta	th (in <i>think</i>)
[i]	I ι	ἰώτα	ióta	Fr. i (ee), vowel and semivowel
[k, k̂]	K κ	κάππα	káppa	k
[l]	Λ λ	λάμβδα	lámbdha	l
[m]	M μ	μῶ	mee	m
[n]	N ν	νῶ	nee	n
[x]	Ξ ξ	ῥῖ	xee	x
[ɔ]	O ο	ὀ μικρόν	ó-micrón	o (open, as in <i>not</i> <i>or awe</i>)
[p]	Π π	πί	pee	p
[r]	P ρ	ρῶ	rho	r
[s]	Σ σ, ς	σίγμα	séegma	s
[t]	T τ	ταῦ	taf	t
[i]	Υ υ	ὕ ψιλόν	épsilon	Fr. i (ee)
[f]	Φ φ	φῖ	fee	f
[ch, cĥ]	X χ	χῖ	chee	ch (as in Germ. <i>loch</i> or <i>ich</i>)
[ps]	Ψ ψ	ψῖ	psee	ps
[ɔ]	Ω ω	ὦ μέγα	ó-méga	o (medial).

t and d (when it is heard, as in (τριάνδα) are true dentals, the tip of the tongue touching the tip of the upper teeth (not the palate as in English).

1. There are two signs for small sigma: ς at the end of a word, σ elsewhere.

The written symbols are sometimes different; see the table.

2. A, ε, η, ι, ο, υ, ω are simple vowels, the other letters are consonants.

3. A, ε, ο, υ joined with ι, and α, ε, η, ο with υ, produce the diphthongs:

αι	sounded like ε	αυ	sounded	αβ	(av, af)
ει	„ „ ι	ευ	„	εβ	(ev, ef)
οι	„ „ ι	ηυ	„	ιβ	(eev, eef)
υι	„ „ ι	ου	„	υ	(oo).

§ 2. Other Written Symbols.

There are:

I. Three accents (τόνοι). These mark the syllable which bears a stress in speaking. They are written over the vowel or diphthong of that syllable:

1. Acute, ῆ ὀξεῖα ('), as λόγος.

2. Grave, ῆ βαρεῖα ('), as τὸ μικρὸ παιδί.

3. Circumflex, ῆ περισπωμένη (~), as τιμῶ.

Each word has one as a rule, but only one accent.

II. Two breathings, one of which is placed over each vowel or diphthong that begins a word.

1. The Rough Breathing or aspirate, spiritus asper, ῆ δασεῖα ('), as ἑκατό.

2. The Smooth Breathing, spiritus lenis, ῆ φιλή ('), as ἀκόμα.

These are only symbols and they are not pronounced; but they often have an effect in word formation.

Remarks.

(a) Accent and breathing are written over their vowel when it is small, but in front of capitals; as ἀλλά, Ἀλλά, ἡμέρα, Ἡμέρα, ἁλῶνι, Ἀλῶνι.

If the vowel has both accent and breathing, the acute or grave is placed to the right of the breathing, the circumflex over the breathing; as ἄνοιξις, Ἀνοιξις, ὦρα, Ὠρα, ἄν ἔχουν, Ἀν ἔχουν, ἦχος, Ἡχος, ἦττα, Ἡττα.

In diphthongs, the second element bears the signs; as ταξείδια, ζηλεύω, ἀκούω, καλοκαίρι, σοῦπα, αἶνιγμα, Αἶνιγμα, εἶμαι, Εἶμαι, αἶμα, Αἶμα.

(b) Many write the spiritus asper over initial ρ, as ῥίχνω, but more usually it is written ρίχνω. When also there is a double ρ with in the word, some write the spiritus lenis over the first ρ and the spiritus asper over the second; as ἄρρωστος, but almost always it is written ἄρρωστος.

III. When not initial or final, but within a word, the lenis ' or coronis (ῆ κορωνίς) is a mark of combination, and it indicates that the end-vowel of one word has become merged into the beginning-vowel of another, and that one compound word has been made of the two; e.g., νᾶχω from νὰ ἔχω, τῷπα from τὸ εἶπα.

IV. The apostrophe, ᾿ ἀπόστροφος, written at the beginning or end of a word or in the middle, indicates that a vowel, simple or otherwise, has fallen away; e.g. ἔλα ᾿δῶ instead of ἔλα ἐδῶ, ἀπ' αὐτό for ἀπὸ αὐτό, κ' ἕνας for καὶ ἕνας, περ' στέρι for περιστέρι.

V. If ι or υ standing beside another vowel, with which it usually forms a diphthong (see § 1, No. 3), is to be pronounced separately, it bears the sign of separation, or diaeresis (¨); as γάϊδαρος, εὐνοϊκός, προῦπολογισμός, γιουχαΐζω. If the same syllable bears both this sign and the accent, the acute is placed between the dots, and the circumflex over them; as σεΐζης, ὀλοΐσα, νὰ προΐδουν, Λουΐζα, πρωτοῦπνι, Ταῦγετος.

Remark. If ι or υ is found beside a vowel with which it cannot form a diphthong, the diaeresis is needless: as πρωί.

VI. If the i-sounds (η, ι, υ, ει, οι, υι) are pronounced as semivowels, a sign — or _ is often placed under them. See p. 5.

§ 3. Pronunciation.

I. Each letter is pronounced. Mute letters, like English final *e* in drive, *b* in dumb, are not found in Greek. Only in the diphthongs αι, ει, οι, υι, ου do two letters represent one sound.

II. Spoken Greek marks no distinction of length in vowels, like that which we hear in foot and fool, brig and beech: in like conditions of accentuation, all vowels and diphthongs are of the same length. If they are unaccented, they are short; if accented, there is a little difference in length, but not so much as in English or German.

But the written language does make a distinction of long and short vowels, following ancient Greek.

III. Each word has only one accented syllable, as a rule; the only exception is given in § 13. The vowel of the syllable carries the accent of the syllable. Whether the accent be acute, grave, or circumflex, this makes no difference in the pronunciation.

IV. The phonetic description of the letters in detail follows:

A. Vowels and Diphthongs.

Simple vowels: α , ε , η , ι , \omicron , υ , ω

Diphthongs: $\left\{ \begin{array}{l} \alpha\iota, \varepsilon\iota, \omicron\iota, \upsilon\iota \\ \alpha\upsilon, \varepsilon\upsilon, \eta\upsilon, \omicron\upsilon. \end{array} \right.$

But the values of these 15 different symbols are only 5: *ah*, open (or medial) *ê*, open (or medial) *o*, *ee*, *oo*. There is not the slightest difference in sound between the various symbols for a given sound.

Thus *ah* is represented by α

ε (open) by ε , $\alpha\iota$

ι „ η , ι , υ , $\varepsilon\iota$, $\omicron\iota$, $\upsilon\iota$

\omicron (open) „ \omicron , ω

υ „ υ , $\omicron\upsilon$.

The diphthongs $\alpha\iota$, $\varepsilon\iota$, $\omicron\iota$, $\upsilon\iota$ (that is, all those containing ι), and $\omicron\upsilon$, form each a simple sound, like the simple vowels. Not so $\alpha\upsilon$, $\varepsilon\upsilon$, $\eta\upsilon$: in these the α , ε , η is a vowel, but υ is a consonant, pronounced as *f* or *v*. There are no real diphthongs like the English *no*, *how*, *eye*, *may* (see p. 7 under 2).

1. The sounds are as follow:

A

like *a* in *aha*, *alas*; ἀλλά [*allá*], βάλλει [*váhlee*].

E and AI

like open *e* in French *être*, German *essen*, *fest*, but the sound is not heard in Southern English, although it is heard in Yorkshire and the North. It is not the diphthong (as in *make*, *may*, *lay*); but it is made by keeping the tongue flat and low in the mouth, without moving the end, something like a lamb's bleat. We transliterate this ε .

O and Ω

both alike, the same sound as in the word awe, ox, but not the diphthong commonly heard in tone, oh. We transliterate thus by *o*. This ὅπως [*o'pos*], τολμῶ [*tolmo'*], φωμᾶς [*psomáhs*], ὥρα [*o'ra*].

H, ι, υ and ει, οι, υι

are all exactly alike, but each may be a vowel or a semivowel.

(a) As vowels these are like *ee*, French *i* (we transliterate by *i*): μῆνας [*mínas*], πίνει [*píni*], ὕπνος [*ípnos*], εἶμαι [*íme*], μοῖρα [*míra*], ἄνοιξις [*ánixis*], υἱός [*íos*], μυῖγα [*mígha* or *míga*].

(b) They are semivowels as a rule when they stand within a word, unaccented, and before a vowel or diphthong; they have then very nearly the value of *y*, or, more exactly, the sound of *i* in the common pronunciation of such words as colonial, or in French *papier*, *dieu*.

To mark this use it is optional to write beneath them the sign $\underset{\sim}$ or $\underset{\cdot}$ (as καρδιά, φωνηά, (δ)μοιάζω).

In our transliteration, we place this semivocalic *i* over the line thus:

E.g., πιᾶνο [*píáno*] (*a* rather long, *o* open), πιάνω [*píáno*], βιάζομαι [*v'ázome*'], ἥλιος [*i'l'os*], ἀσημένιοι [*asi-me'n'í*], περιουσία [*per'usía*], διοίκησις [*dh'íkisis*], κορηοί [*kor'í*], βασιληᾶς [*vasil'ás*], μυαλό [*m'alo'*], συνδυασμός [*sindh'assmo's*], δρό [*dh'ó'*], τελειόγω [*tel'ó'no*], ξενιτιά [*xenit'á*], δουλειές [*dhul'é's*], ποιός [*p'ús*], ποιήματα [*p'ímata*], γέλοια [*ghe'l'a*], τέτοιοι [*te't'í*].

So also after γ: as ἄγιος [*áy'os*]; compare under Γ, 1, p. 7.

But if there be a number of consonants in the same syllable, so that it is difficult to pronounce a semivowel after them, the sound is a vowel:

E.g., τριάντα [*triánda*], πριόνι [*prio'ni*], χλιός [*chlio's*], κρύνω [*krio'no*], μακρύα [*makriá*], ἀτμόπλοιο [*atmo'plio*], ἄγνοια [*ághnia*], ἔκλειε [*e'klie*], ἀφστριακός [*afstria'ko's*], ἀγριεῖω [*aghrie'vo*]. But as semivowel: e.g., φτυάρι [*ft'ári*], ἴσκιος [*ísk'os*], φασκίονω [*fask'ío'no*], χριστιανός [*christ'ano's*].

Compounded consonants (ξ, ψ, τζ, τσ) or double consonants do not hinder the semivocalic pronunciation; e.g., ἀξιόνω [ax'í'no], κλεψιέες [klepsí'ées], κλαψιάρης [klapsí'áris], κατσιάζω [katsí'ázo], ἔννοια [énni'a], τριανταφυλλιά [tri-andafil'íá], βερυκοκκηά [verikock'íá].

Remark. Semivocalic η always comes from ε with a shift of accent; e.g., φωληά from φωλεά, μηληά from μηλεά, βασιληᾶς from βασιλεύς βασιλέα. So αι becomes η (compare § 5, p. 13), with the same sound as η; e.g., γρηά from γραῖα, ἐληά from ἐλαία.

(c) Accented η, ι, υ, ει, οι, υι has always the full vowel sound; e.g. βία [vía], δύο [dhío], πολιτεία [poli-tí'ia], ποίημα [póima]. But here the colloquial language often shifts the accent and then pronounces the ι as a semi-vowel; e.g., the literary καρδιά becomes colloquially καρδιά, στενοχωρία becomes στενοχωριά, πτωχεία becomes φτώχεια, καπηλεῖο becomes καπηλειό, ποῖος becomes ποιός.

(d) At the beginning of the word, when an ι-sound before another vowel has no accent, or has lost the accent by this colloquial shifting, a γ is usually prefixed, so that we have, e.g., γιατρός from ἱατρός, γυαλί from ὕαλος, γυιός from υῖός. The γ and ι together are pronounced as y: [yatrós, yalí, yós]. See under Γ, 1, b (p. 8).

Other sounds may also change to y initial: thus γιορτή [yortí] from ἑορτή, γιομίζω [yomízo] for γεμίζω, γιά, γιατί [yá, yatí] for διά, διατί.

Ου

= oo, German or Latin u; as οὐρανοῦ [uraní], τούτου [tútu].

Αυ, ευ, ηυ

are sounded av, ev, iv before voiced sounds (that is, before vowels, liquids and nasals λ μ ν ρ, and voiced consonants β γ δ ζ). In all other cases, as before the breathed consonants κ, π, τ, θ, φ, χ, σ, ξ (= κσ), φ (= πσ) they are af, ef, if.

Notwithstanding this pronunciation, the υ is treated in writing as a vowel, and αυ, ευ, ηυ bear accent and breathing like the diphthongs αι, ει, οι, υι and ου.

For example:

= υ: πάω [pávo], ἐδεργέτης [everyétis], πιστεύει [pistévi], πιστεύουν [pistévun], ἀλή [alí], θαυμάζω [thav-

μάζω], εὐνοϊκός [*evnoïkós's*], ἡῦρα [*ívra*], Εὔβοια [*Évv'ia*], ἀγός [*avghós*], εὐδαιμονία [*evdhemonía*], εὖζωνος [*évzonos*].
 = *f*: εὐκολός [*éfkolos*], εὐπιστία [*efpistía*], αὐτός [*aftós's*],
 διευθυντής [*dhieftintís*] (ϑ = τ, see p. 9 under ϑ), εὐφορία [*efforía*],
 εὐχαριστῶ [*efcharistós*], Αὔστρία [*Afstría*], ἀ-
 ξάνω [*afxánw*], εὐψυχία [*efpsichía*].

2. Often two vowels stand side by side, each with its proper sound. Then the heavier vowel has the preponderance, and the *i*-sound (ι, υ) has prominence only when it bears the accent, as in the word egoistic. The distinct pronunciation is marked by the diaeresis over the ι or υ (cf. p. 3). Examples are: λαϊκός [*la-ikós's*], εὐρωπαϊκός [*evropa-ikós's*], ἀπλοϊκός [*aplo-ikós's*], ρολοῖ [*roló'-i*], ἀῦπνία [*a-ípnía*], Κεῦλάνη [*Ke-iláni*], ἐμποροῦπάλληλος [*emborou-pállilos*], (οῦῖα [*ú'ia*]); and with *i* accented: εὐ-
 φυῖα [*eff'íia*], πρωτοῦπνι [*proto-ípní*].

In some foreign words αῖ is pronounced as two sounds, not unlike the word *eye* spoken deliberately; e.g., γάϊδαρος [*gháidharos*], τσάϊ [*tsái*], μαῖμου [*maimú*].

3. If other vowels than those which make the diphthongs come together, they are pronounced separately, but no mark is placed over them in writing; e.g., ἐγωϊσμός [*egho-ismós's*], ἀνόητος [*ano-ítós's*], ἀηδόνι [*a-idhóni*], ἐλεεινός [*ele-inós's*], πᾶι [*paí*], τρώει [*tró'-i*], φταίει [*fté-i*], μπαῦλο [*ba-úlo*], γιοῦρτι [*yo-úrti*].

B. Consonants.

B

= *v*; e.g., βιβλίον [*vivlíon*], βάρυς [*varús*].

Γ.

1. Before *e*-sounds (ε, αι), and *i*-sounds (η, ι, υ, ει, οι, υι) its sound is *y*: Γερμανία [*Yermanía*], πηγáινω [*piyénw*], γίνομαι [*yínwme*], γυναῖκα [*yinéka*], γείτονας [*yítonas*], λαγoί [*layí*].

If the *i*-sound is unaccented and followed by another vowel, then:

(a) When medial the *i* is to be pronounced as a semi-vowel after the γ, as after other consonants: ἄγιος [*áy'ios*], ἁγιασμός [*ay'asmos's*], μάγια [*máy'ia*], λόγια [*ló'y'ia*], λόγιοι:

[lɔ'yⁱ], ὀγειονομικός [i'yⁱonómikós], ὀπόγειο [i'pɔ'yⁱɔ], ἰσόγειο [i'sɔ'yⁱɔ].

(b) At the beginning of a word, unless the γ has become initial by dropping a preceding vowel, the γ and *i*-sound together are pronounced as *y* (cf. p. 6, d): γιᾶτρος (literary ἱατρός) [yatɾɔ's], γιακᾶς [yakás], γυαλίζω [yalízɔ], γυιός (lit. υἱός) [yɔ's], Γιάννης (Ἰωάννης) [Yánnis], Γιώργης or Γιώργης (Γεώργιος) [Yó'ryis], γιορτή (ἐορτή) [yortí], γιά (διά) [yá].

If an initial vowel has dropt, *yⁱ* must be pronounced: γειά (for ὀγεία) [yⁱá], γιáινω, νὰ γιáνω (ὀγτιáινω) [yⁱénɔ, na yⁱánɔ], γιαλός (for αἱγιαλός) [yⁱalós].

Compound words keep the pronunciation of their parts; e.g., ἀ-γυάλιστος [ayálistɔ's], περι-γιάλι, ἀκρογιαλιά (from περι-ἀκρο-αἱγιαλός) [periyⁱáli, akɾɔyialíá].

(c) In foreign words γι may be *y* both initial and medial.

2. Before γ, κ, χ and ξ the sound of γ is like the nasal of *ng*, as in *anger*, *anchor*. We shall write this *ñg*.

In γγ and γκ, both the second γ and the κ are sounded like *g* in *anger*. Thus γγ and γκ are sounded alike; and it matters not whether there follows an *e*- or *i*-sound or any other vowel or consonant:

E.g., συγχαίρω [siñgchérɔ], μελαγχολικός [melañgcholikós], ἐξέλεγχεις [exéleñgxis], ἄγγελος [áñggelos], φεγγάρι [feñggári], Γιάγκος [Yáñggɔs], ἀγγεῖο [añggío], συγγνώμη [siñggno'mi], ἐγγόνια [eñggɔ'nía], ἀνάγκη [anáñggí], ἀγκαλιά [añggalíá], ἐγκύκλιος [eñggíklis], ἐλεγκτής [eleñggtis].

At the beginning of a word, γκ is *g*; e.g., γκαρίζω [garízɔ], γκάρισμα [gárisma].

3. In all other cases, the sound of γ is between hard *g* (as in *go*) and the guttural (as in *loch*); the sound begins from the throat and the guttural is followed by an aspiration. The same sound of *g* is heard between vowels in some North German dialects. This we represent by *gh*:

E.g., γάτα [gháta], λέγω [léghɔ], ἀγαπῶ [aghapó], μάγουλο [mághulo], στιγμή [stighmí], γνώμη [ghno'mi], γλώσσα [ghló'ssa], γεωγραφία [yeoghrafía].

Δ, and Θ.

The sounds of these correspond to the two sounds of *th* in *then* and *think*. We represent them by *dh* and *th*; e.g., ἔδω [*edhō'*], ἐπιδημία [*epidhimía*], δίδω [*dhidhō*], δρόμος [*dhrō'mos*], μάθημα [*máthima*], καθένας [*kathénas*], θάλασσα [*thálassa*], ξεθυμαίνω [*xethiménō*].

But in popular speech:

1. δ after ν is sounded *d*; as ἔνδεκα [*éndeka*], δένδρο [*dhéndrō*], ἄνδρας [*ándras*].

2. θ after σ, χ, and the *f*-sounds that is, after φ, and θ in αυ, ευ, ηυ is sounded *t*; e.g., αἰσθάνομαι [*estánōme*], ακούσθηκα [*akústika*], ἐχθές [*echtés*], φθάνει [*ftáni*], ὑπέθυνος [*ipéftinōs*].

Ζ

= *z*: μαζεύω [*mazévo*], ὀβρίζω [*ivrízo*], ζέστη [*zéstī*].
τζ = *dz*; see under T, p. 10.

Κ.

1. = *x* guttural (or *c* in *can*) before *a*-, *o*-, *u*-sounds (α, ο, ω, ου) and all consonants; e.g., καλός [*kalós*], κακός [*kakó's*], κακοῦ [*kakú*], ἐκκλησία [*éklīsa*], κτυπῶ [*ktipō'*].

2. Before *e*- and *i*-sounds (ε, αι; η, ι, υ, ει, οι, υι) it is weaker, like *k* in *king*: the contact is made between the middle of the tongue and the top of the palate. We represent this by *k̂*; e.g., κεφάλι [*k̂efáli*], καιρός [*k̂eró's*], δίκη [*dhíkī*], σπιτάκι [*spitákī*], κόριος [*k̂íríos*], ἐκεῖ [*ek̂í*], κοιμῶμαι [*k̂imó'me*], σκολί [*sk̂ilí*], καί [*k̂e*].

καί often elides its -αι before *e*- and *i*-sounds; as κ' ἐπήγαινε [*k̂ epígene*], κ' ἱσυχος [*k̂ ísichos*]. Before *a*-, *o*- and *u*-sounds καί generally is spoken κί' = *k̂í*; as κί' αὐτό [*k̂í aftō'*], instead of καί αὐτό, κί' ὅμως [*k̂í ó'mos*] instead of καί ὅμως, κί' οὐρανός.

3. In γη the sound of *x* is *g*; see under Γ, 2 (p. 8).

Λ, μ, ν

= *l, m, n*; e.g., ὅλοι [*ó'li*], λουλοῦδι [*luhúdhi*], ἅμα [*áma*], ζημία [*zimía*], μένουν [*ménun*], ἀπάνω [*apánō*].

Ξ

a combination of *x* and *σ*, is *x* (*ks*); as ἕξω [*éxo*], ξέρεις [*xéris*].

II.

1. = *p*; as *μήπως* [*mípos*], *πλατεῖα* [*platía*].

2. When medial, and after *μ*, it is *b*; e.g., *ἐμπορος* [*émboros*], *ἀμπέλι* [*ambéli*].

3. Initial *μπ* = *b*; as *μπορῶ* (for *ἡμπορῶ*) [*boró*], *μπαίνω* (for *ἐμβαίνω*) [*béno*].

In foreign words, *μπ* is used to transliterate *b* both initial and medial, as that it may be sounded *b* when medial; e.g., *μπαλκόνι* (balcony) [*balcó'ni*], *φάμπρικα* (factory) [*fábrica*], *μπαμπᾶς* father [*babás*]; but *λάμπα* (lamp) [*lámba*], *καμπάνα* (bell) [*kambána*].

P

= *r* made with the tongue's tip, trilled, not guttural; e.g., *ράφτης* [*ráftis*], *όρίστε* [*oríste*], *βρέχει* [*vréchi*].

Σ.

1. — *s* breathed, sharp, like *ss*, never like *z*, wherever it may occur in a word; even between vowels it always has the same sound; e.g., *σῶμα* [*so'ma*], *λάσπη* [*láspi*], *δρόμος* [*dhró'mos*], *ἐσὶ* [*esí*], *ἀκουσαν* [*ákusan*].

σχ is not a single sound as in German, but both letters are pronounced: *σχέδιο* [*schéd'io*], *ἄσχημα* [*áschima*].

2. But *σ* becomes *z* before *β*, *γ*, *μ*, *ν*; e.g., *σβώνω* [*zvínō*], *σγουρός* [*zghuró's*], *κόσμος* [*ko'zmos*], *λογαριασμός* [*loghar'azmós*].

3. For *τσ* see under *T*, 3 below.

T.

1. = *t*; as *όταν* [*o'tan*], *τρίτος* [*tritós*].

2. After *ν* it becomes *d*: *σύνταγμα* [*síndhagma*], *βροντή* [*vrondí*], *έντιμος* [*éndimos*], so also *(ἐ)ντρέπομαι* [*(e)ndrépome*], *(ἐ)ντροπή* [*(e)ndropí*].

In foreign words, *ντ* serves to transliterate *d*; so that *ντ* initial = *d*, medial it may be either *d* or *nd*; e.g., *ντουζίνα* (dozen) [*duzína*], *νταρντάνα* (giantess) [*dardána*], but *δάντης* (dandy) [*dhándis*].

3. *τσ* = *ts*, *τζ* = *dz*; e.g., *τσέπη* [*tsépi*], *ἔτσι* [*étsi*], *κορίτσι* [*korítsi*], *τζάμι* [*dzámi*], *φλυτζάνι* [*flidzáni*], *σκαντζόχειρος* [*skandzó'chirós*].

Φ

= *f*; as φύλλο [*fillō*], γράφω [*ghráfō*], ἐφημερίδα [*efemerídha*].

Χ.

This is like German *ch*; it denotes two different sounds, the palatal (as in *ich*, *rechnen*) and the guttural (as in *Nacht*, *nach*). In the British Isles the second only is now represented (*ch* in Scotch *loch*), but the first used to be traced in dialects. It can be formed if the speaker first says *ish*, and then without interrupting the breath moves the tip of the tongue downwards, and approaches the upper part of the middle tongue to the palate without touching. In German, the character of *ch* is determined by the vowel before it; but in Greek by the vowel after it. If χ is followed by an *e*- or *i*-sound (ε, αι; η, ι, υ, ει, οι, υι), χ is palatal, otherwise it is guttural. E.g.

Palatal: χέρι [*chéri*], μαχαίρι [*machéri*], χαίρω [*chérō*], μάχη [*máchi*], ἔχι [*é'chí*], προσοχή [*prosōchí*], λόχοι [*ló'chí*], ἀνακωχή [*anakōchí*], τοῖχοι [*tíchí*], ἀχίνοι [*achíní*], ἀχίλι [*achíli*], παχύς [*pachís*].

Guttural: χρόνια [*chró'ní'a*], χάρις [*cháris*], τοῖχος [*tíchōs*], τυχών [*tichó'n*], μαχών [*machó'n*], μηχανικός [*michanikō's*], Μιχάλης [*Michális*], ἔχομε [*échōme*], ἔχουν [*échun*], προχθές [*prochtēs*], εἴχομαι [*éfchōme*], ἐνοχλεῖ [*enōchlēi*], τέχνη [*téchni*].

Ψ

= *ps*, being compounded of π and σ: ψαλμός [*psalmō's*], ψωμί [*psōmí*], ἔψαξα [*épsaxa*].

Remark. Modern Greek has no letter that always and in all cases represents *b*, *d* or *g*. In foreign words it transliterates *b* by μπ, *d* by ντ, *g* by γκ: μπουκέτο (*bouquet*) [*bukéto*], μπάρμπας (*uncle*) [*bárbas*], ντόμινο (*domino*) [*dómino*], Γκαίτε *Goethe*.

C. Double Consonants.

Double consonants are generally pronounced as single; the doubling is written, but not spoken. Thus: κρεββάτι [*krev(v)áti*], κόκκινος [*kó'ckinos*], ἐκκλησία [*eckklisía*], ἐλληνικός [*el(l)inikō's*], σόννεφα [*sín(n)efa*], ἔρριξα [*ér(r)ixa*], θάλασσα [*thálas(s)a*].

But in compounded words, the elements are often spoken distinctly; and then the double consonants can be heard.

For γχ see under Γ (p. 8).

§ 4. Combination of words.

The words are separated in speech by a stoppage of breath, so that word-finals and word-initials do not modify each other in the sentence. The only exception is where final ν precedes initial κ, π, τ or these combined with σ (ξ, ψ, τσ): the two words are then uttered together, and in consequence, the sounds (and it may be the spelling) are modified as they would be within the word.

(a) Modifications of final -ν and initial κ, π.

(α) Final -ν and initial κ become γ-κ, with the same pronunciation *ñg-g* that γκ has when medial, as in ἐγκάρδιος. Thus:

τὸν κόπο = τογ-κόπο [*təñg-gó'po*]

τὴν καλωσύνη = τηγ-καλωσύνη [*tiñg-galósini*].

Medial, the spelling ν-κ is also changed to γκ: as ἐγκάρδιος from ἐν-κάρδιος.

(β) Final -ν and initial π become μ-π, with the same pronunciation *m-b* that μπ has when medial, as in συμπαθῆαι. Thus:

τὸν πατέρα = τομ-πατέρα [*təm-batéra*]

δὲν πειράζει = δεμ-πειράζει [*dhem-birázi*].

Medial, the spelling ν-π is also changed to μπ: as συμπαθῆαι from συν-πάθειαι.

(b) Initial ξ and ψ remain unchanged, but they affect a preceding ν final, which before ξ becomes γ with the same pronunciation *ñg* that γ has medial, as in ἐξέλεγξίς; and before ψ it becomes μ (m). Thus:

δὲν ξέρω = δεγ-ξέρω [*dheñg-xéro*].

τὸν ψεύτη = τομ-ψεύτη [*təm-pséfti*].

When medial also we have not ν but γ before ξ and μ before ψ: as ἐξέλεγξίς, ἐμψυχόνω.

(c) If final -ν comes before τ or τσ, ν keeps its value (n), but the initial τ becomes *d*, as when medial, and τσ becomes *ds*. Thus:

τὸν τίτλο = τον-τίτλο [*tən-dítlo*]

τὴν τσέπη = την-τζέπη [*tin-dsépi*].

When medial, *ν* remains before *τ* (= *d*), and usually *τζ* is found after it, not *τσ*: *ἐντιμος, μουντζα*.

2. There must be a chose connexion in meaning before two words can be so spoken together. It is found:

(a) Especially when words beginning with *κ, τ, π, ξ, φ, τσ*, are preceded by

(α) forms of the article ending in *-ν* (*τόν, τήν, τών, ἔναν*); as *τὸν καβαλλάρη* [*toñg-gavallári*], *τὴν πέτρα* [*tim-bétra*], *τῶν πολιτῶν* [*tom-bolito'n*], *τῶν ξένων* [*toñg-xénon*], *μὰ φορὰ κ' ἔναν καιρό* [*m'á forá k' enañg-kéro'*];

(β) the third personal pronoun proclitic (see Lesson 16) in the forms *τόν, τήν, τών*; e.g., *τὸν καταστρέφει* [*toñg-gatastréfi*], *τὸν παίρνω* [*tom-bérno*], *τὸν τιμῶ* [*ton-dimo*], *τὸν ξέρω* [*toñg-xéro*], *τὴν ξαναθυμάμαι* [*tiñg-xanathimáme*], *τὸν ψήνω* [*tom-psíno*], *τὴν τσιμπᾶ* [*tin-dsimbá*];

(γ) the particles *ἄν* (if, whether), *ὅαν* (like), and the negatives *δέν* and *μή(ν)*. Examples: *ἄν καί* (even if, although) [*añg-gé*], *ἄν παύουν* [*am-báun*], *ὅαν κλέφτης* [*sañg-gléftis*], *ὅαν πασᾶς* [*sam-basás*], *ἄσπρος ὅαν τὸν κρίνο* [*áspros sandoñg-gríno*], *δέν καταλαβαίνω* [*dheñg-gatalavéno*], *δέν παίζει* [*dhén-bézi*], *δέν ξαναέρχεται* [*dheñg-xanaérchete*] *δέν ταιριάζει* [*dhén-der'ázi*], *νὰ μὴν κοπιᾶσουν* [*na miñg-gopiázun*], *νὰ μὴν τὸ πάρουν* [*na mín-do párun*].

Remark. *μὴν* is a popular bye-form of *μή*, made on the analogy of *δέ(ν)*.

(b) More rarely, this combination is formed between adjectives or participles and nouns or personal names; as

τὴν ὡραίαν κόρη σας [*tin oréañg-go'ri sas*].

τὸν καλὸν πατέρα [*toñg-galo'm-batéra*].

τὸ(ν) δυστυχισμένον Κώστα [*ton dhisticlisménon Góstá*].

But usually in these cases the final *-ν* falls off, so that there is no reason for any change:

κόρη σας, τὸν καλὸ πατέρα, τὸ(ν) δυστυχισμένο Κώστα.

§ 5. Iota Subscript.

An iota is often placed beneath *α, η, ω*, chiefly in the endings of declension or conjugation (iota subscript). This is not pronounced. E.g., *τιμᾶ, τιμᾶς, νὰ λύσῃ, νὰ*

λυθῆ, ἄδης, ληστής, ἀφηρημάδα, κωμωδία, and in the literary language σοφία, τιμῇ, λόγῳ. If these letters are capitals, the iota is written either under or after them: Ἀδης or Αἰδης.

§ 6. Capital Letters.

1. Capitals are used to begin the first word of a sentence, and also the following words:

(a) Personal or place names, or their adjectives: Μαρία, Εὐρώπη, Μικρὰ Ἀσία, Κωνσταντινούπολις, Πλατεία τῆς Ὁμονοίας, Γερμανός, Σπαρτιάτης, Βερολινέζος.

(b) Θεός God; but as name of a class: ὁ Θεός, οἱ Θεοί.

(c) Titles of exalted personages; as ἡ Αὐτοῦ Μεγαλειότης His Majesty, ἡ Αὐτῆς Μεγαλειότης Her Majesty, ὁ Διάδοχος the Crown Prince, ὁ Μητροπολίτης the Metropolitan.

(d) Names of the Feasts: τὰ Χριστοῦγεννα Christmas, τὸ Πάσχα Easter.

(e) In letters and the like usually, but not always, the pronouns of the person addressed: Σεῖς, ὁ φίλος Σας.

2. In notices and headings, the whole word is often put in capitals, as ΘΕΑΤΡΟΝ; accent and breathing are then left out.

§ 7. Punctuation and other Marks.

Full stop, comma, mark of exclamation are written as in English. The semicolon is a dot over the line (·), the colon the same or as in English (· or :).

The question-mark is like our semicolon (;). E.g., τί λέεις; what do you say?

Quotation marks are like ours “ ”.

§ 8. Division of Syllables.

The mark of divided syllables is a διαίρετικόν (-).

Syllables are divided according to the following rules:

1. Each vowel that stands before another counts as a separate syllable, unless it makes a diphthong with it. A single or compound consonant belongs to the syllable after it. E.g., ἄ-η-δό-νι, ἐ-λε-η-μο-σύ-νη, ἧ-ξε-ρα, ἔ-ψη-σα, εὖ-ερ-γέ-της, πε-ρί.

Of double consonants, one belongs to each syllable: κόκ-κι-νος, ἐλ-λη-νι-κός, γλῶσ-σα, ἐγ-γόνι.

2. Of two or more different consonants, those are put with the following vowel, with which a Greek word may begin; e. g., κα-πνός, ἀ-πλό-νω, ἀ-στυ-ῖ-α-τρός, μι-σθός, but ἀ-δελ-φός, σιγ-μή.

Three consonants are put with the following vowel, whenever the first with the second, and the second with the third, may begin a Greek word; e. g., ἐ-χθρός, although no word begins with χθρ, because words may begin either with χθ or with θρ (χθές, θριαμβεύω).

3. Compounds are divided according to their elements, even when this does not correspond to the pronunciation; e. g., εἰς-οδος, ξε-στρώνω, ὥσ-τε, ἐξ-έ-πεσαν.

But if the final vowel of the first element has dropped, the rules under (2) are followed; e. g., παρέχω from παρὰ and ἔχω is divided πα-ρέ-χω, ἀνταπόκρισις from ἀντί, ἀπό, κρίσις as ἀν-τα-πό-κρι-σις.

§ 9. Exercise on the Rules of Pronunciation.

1. Reading Exercise.

Πατέρας, μητέρα, γυιός, παιδιά, κορίτοι, δάσκαλος, δίνω, διαδίδεται, Ἀγγλία, Γερμανία, Εὐρώπη, Θεός, ἐπιθυμία, ἔφημερίδα, αὐτοκράτορας, προὔπολογισμός, κόσμος, περιουσία, καί, ἐκείνος, κάνω, ἐγκρίνω, ἐγχώριος, Ἀχιλλέας, Ὀμηρος, ἄγγελος, γράφω, ἐγγραφή, ἔννοια, μηχανή, πάγος, βρέχει, ἔχεις, ἔχω, εἶχα, θυμᾶμαι, θησαυρός, ἐνοικιάζω, σκολειό, ἀνάγκη, ὑπαξιωματικός, συγκίνησις, πείσμα, ξενοδοχεῖο, ἀποτέλεσμα, ναῦτες, περιέργεια, κυρία, τὸν κύριο, βιβλίον, δωμάτια, γείτονας, μπακάλης, καμπίνα, κάμποσοι, πουλάκια, Γιάννης, λογαριάζω, μάτια, μπαστούνι, γκαρίζει, ντυμένος, (ἐ)ντροπαλός, (ἐ)ντόπιος, τέτοιος, καμτσίκι, τὴν τεμπελιά, μπόρα, δουλειά, χαίδευε.

Reading.

2. Ἡ Λαμπηδόνα.

A story from Patras.

Στὴν Πελοπόννησο ἀπάνου στὸν Ὠλονὸ ἐφύτρωνε κάθε
Stím Belop'nniso apánu sto'n Olono' efítrone káthe
 χρόνον σὲ ὠρισμένη ὥρα καὶ ἡμέρα στὲς δώδεκα τῆς
chró'no se' orizme'ni o'ra ke me'ra ste's dho'dheka tis
 νύχτας ἓνα λούλουδο, ὅπου ὅποιος τῷβρισκὲ κ' ἔλυονε τὴ
níchtas e'na lúludho, o'pu o'p'os to'vriske ke'l'one tí

ρίζα του κ' ἔρριχνε ἀπ' αὐτὸ τὸ νερὸ μέσα σὲ χάλκωμα
ríza tu k' érrichne ap' afto' to' nero' me'sa sé' chálkoma
 λυωμένο, ἡμποροῦσε νὰ τὸ κάμῃ μάλαμμα. Λοιπὸν ἕνας
l'ome'no, imborúse ná to' kámi málamma. Lipo'n é'nas
 Βενετζάνος καπετάνιος, ὅπου εἶχε βρεῖ στὰ κατástιχα τοῦ
Venedzános kapetánios, ὅπου íche vrí stá katásticha tú
 πατέρα του, πῶς σ' αὐτὸ τὸ μέρος ἐφύτρωνε τὸ φυτὸ ἐκεῖνο,
pate'ra tu, pò's s' afto' to' me'ros efítrone to fito' ékíno,
 ἔφυγε ἀπὸ τὴν πατρίδα του μὲ καμπόσους ὀδικούς του
éfyge apò ti'm batridha tu me' kambò'sus dhikíus tu
 γιὰ νάρθη νὰ τὸ βρῇ. Ἄμα λοιπὸν ἔφθασε, ἐπῆρε τὸ
ya nárdhi ná to' vrí. A'ma lipo'n éftase, epíre to'
 δρόμο κατὰ 'κει ποῦ τοῦδειχνε τὸ βιβλίον, κ' ὥστερα
dhrò'mo katá kí pú túdichne to' vivlío, k' ístera
 ἀπὸ πολλὰ γυρέμματα ἤρρε τὸ μέρος. Ἐσταμάτησε ἐκεῖ
apò polla yire'mmata ívre to' me'ros. Estamátise ekí
 κοντὰ κ' ἐπερίμενε μὲ προσοχή. Ἄμα ἦρθε ἡ ὥρα ἡ
kònda k' eperímenε me' prosochí. A'ma írthe i ὄ'ra i
 ὠρισμένη, ἔλαμψε ἡ λαμπηδόνα κι' ἀμέσως ἔσβυσε. Ἄλλ'
orizme'ni, é'lampse i lambidhò'na k' amé'sos é'zvisε. All'
 ἐκεῖνος, ἂν καὶ τὸ γύρεψε μὲ οὐλα τὰ μέσα, δὲν μπόρεσε
ékínos, ἂν καὶ τὸ γύρεψε μὲ οὐλα τὰ μέσα, δὲν μπόρεσε
 νὰ βρῇ τῆς ρίζες του. Τὸν ἄλλο χρόνον ἦρθε πάλι κ'
ná vrí tís rízes tu. Tò'n állo chrò'no írthe páli k'
 ἐπλησίασε τόσο κοντὰ του, ὅπου ἅμα ἔλαμψε ἦτανε μακριὰ
eplisíase to'sò kòndá tú, ὅπου ἅμα é'lampse ítane makria
 ἕνα βῆμα. Ἀμέσως λοιπὸν ἐσημάδεψε τὸν τόπο, τὸ
é'na víma. Amé'sos lipo'n esimádhεψε ton dò'po, to'
 γύρεψε, ἔσκαψε καὶ τὸ ἤρρε. Σύμφωνα μὲ τὸ βιβλίον
yíreψε, é'skapse kε to' ívre. Súmfona me' to' vivlío
 ἔφθιασε τῆς ρίζες καὶ τῆς ἔλυωσε κι' ἀπὸ 'κεῖνο ἔρριχνε
éft'ase tís rízes kε tís é'lóσε k' apò kíno érrichne

στὰ χαλκώματα καὶ τᾶκανε μάλαμμα καὶ χρήματα. Γι'
sta' chalko'mata ke ta'kane ma'lamma ke chrimata. Y'
 αὐτὸ ἠμπόρεσε καὶ ἔφθιασε τόσα κάστρα τοῦ Μωρηᾶ.
afto' imbro'rese k' eft'ase to'sa ka'stra tu Mor'a'.

§ 10. Changes in Words.

The popular language changes the words of the literary language in many points, initial, medial, and final. The following initial and final changes are important.

A. Initial.

1. Vowels are dropped or obscured: ἠμπορῶ — μπορῶ, ἡξεύρω — ξέρω, εἰρίσκω — βρίσκω, εὐθηνός — φθηνός, ἡμισυς — μισός, (ὀ)μιλῶ, (ὀ)μοιάζω, (ὀ)πανδρεύομαι, (αί)ματόνω, (ὀ)λίγος, (ὀ)πίσω, (ὀ)ψηλός, (ἐ)ντροπή; and ἀλαφρός for ἐλαφρός, ἀπάνω for ἐπάνω, ὠμορφος for εὐμορφος. Often both forms are used.

Other words drop their initial vowel only where the preceding word ends in a vowel, especially if the two vowels are the same; e.g. (ῆ)μέρα, (ἐ)βδομάδα, (ἐ)δῶ, (ἐ)κεῖ, (ἐ)κεῖνος, (ῖ)δικός — ἡ 'μέρα, ἄκουε 'δῶ, ἔλα 'δῶ, τὰ 'δικά μου.

2. More rarely, an α or ε is prefixed to an initial consonant: ἀχεῖλι for χεῖλι, ἐσό for σύ.

B. Final N.

I. The final -ν of declension-endings, used in the written language, is often dropped in the popular language.

1. The neuter gender never has -ν in nom., acc., sing.; e.g. τὸ νερό, ἔργο, σῦκο (not τὸ νερόν, ἔργον, σῦκον), ἔνα (ὀ)ψηλὸ δένδρον, τὸ χαμένο βιβλίον.

2. In masculine and feminine ending of the accusative sing. the following distinction is to be made:

(a) In nouns and proper names, the -ν drops; e.g. λαό, φίλο, πολίτη, Ἀντώνη. If it be found now and again, that is dialectic, or due to the influence of the written language.

(b) But the article (τόν, τήν, ἕναν) often keeps it, that is

(α) Before all vocalic initials (occasionally diphthongs); as τὸν Ὀχτώβρη, τὴν ὁγεία, ἔναν ἀνθρωπο, τὸν εὐεργέτη.

(β) Before κ, τ, π and ξ, ψ, τσ; cf. p. 12, 13.

Before γ, χ, μ and ν it is often kept, but not always; e.g. τῇ(ν) γλωσσαι, τὸ(ν) χεῖμα, τῇ(ν) μόδα, ἔνα(ν) ναύτη.

(c) Many pronouns keep the final -ν, whatever may be the beginning of the next word: αὐτόν, αὐτήν, τόν, τήν, τοῦτον, ποιόν, ποῖαν etc. (See Lessons 16, 17, 18.) This makes the meaning clearer, since the forms without -ν may represent not only the accusative m. and f., but other cases. Thus τόν, τὸ βλέπω I see him, it — ποῖαν βλέπεις; whom (f.) do you see? ποῖα βλέπεις; what (n. pl.) do you see?

(d) With adjectives the practice is not settled. As a rule the -ν falls away from it as in nouns; but many use it in all cases where it is found in the article.

3. The final -ν of the gen. plural, which is -ων for all genders, is more rarely dropped. In nouns and adjectives, it may drop, as the acc. sing. -ν drops in masc. and fem., but the custom is rather to keep it. In the pronouns it is regularly kept. In the article it must not be dropped before a vowel or κ, π, τ, ξ, ψ, τσ (that is, wherever τόν, τήν, ἔναν keep their -ν); but it may always be used.

II. In conjugation, the popular speech always drops the -ν of the 1st plural: λόμε, (ἐ)λύσαμε, (ἐ)λυθήκαμε, νὰ λυθοῦμε. It is added, however, in popular speech, to the 3rd plural, and also in other instances that may be seen in the section on conjugation. Where it is kept, it is often strengthened by adding after it ε or α; as λύουν(ε), ἐλύουν(α), ἤμουν(α).

III. As with the verb, so with nouns, pronouns and numerals (but not with article or adjective), the popular speech often adds ε or α to the final ν; often indeed strengthens their endings by other additions. Examples: πολιτῶν(ε), χρόνων(ε), αὐτόν(ε), τόν(ε) pronoun, ἔνανε numeral, ἐσένα(νε), αὐτοῦ — αὐτουνοῦ, αὐτῆς — αὐτηνῆς, ποιῶν — ποιανῶν.

IV. The popular speech deals with the -ν of the particles ἄν if, whether, σάν like, as, δέν not, in the same

way as in the article τόν, τήν; it keeps the -ν as a rule only before vowels or κ, τ, π, ξ, ψ, τσ, occasionally γ, χ, μ, ν, otherwise drops it. Examples are: ἄν ἀκούσῃς, ἄν τὸν βλέπῃς, ἄν ξαναέλθῃ — σὰν εὐχῇ, σὰν ὄνειρο, σὰν ποντίκι, σὰν φάρι — δὲν ἐμποδίζω, δὲν εἶδα, δὲν ἤρρα, δὲν ψηφῶ — σά(ν) γλυκό, σά(ν) χαρτί, δέ(ν) γίνεται, δέ(ν) μέλει; but ἃ ρωτᾷ, ἃ θέλῃ, σὰ ράφτης, δέ βλέπω, δέ θυμᾶμαι.

But this rule is not always kept; and in particular -ν is often found against it with ἄν.

By analogy with δέ(ν), the negative μὴ is often changed to μὴν before vowels and these same consonants: γιὰ νὰ μὴν ἰδῇ, νὰ μὴν ξαναλέγῃ, νὰ μὴν τὸ κάμῃς, but νὰ μὴ βλέπῃς, νὰ μὴ ρωτᾷς, νὰ μὴ συχνάζῃς.

V. In the written language, certain words and forms have a movable final -ν, called ν ἐφελκυστικόν, before vowels or one of the longer stops; e.g., εἴκοσι(ν), πέρυσι(ν), ἔλυσε(ν). This is never found in the popular speech.

C. Initial Vowels.

If a final vowel is followed by an initial vowel, the former is often dropped (elided), especially where like sounds meet, a mark (') is put to show the elision. E.g., ἀπ' ὄλα for ἀπὸ ὄλα, θ' ἀκούσω for θὰ ἀκούσω, τ' ὄνομα for τὸ ὄνομα, πέντ' ἔξι for πέντε ἔξι, ἀλλ' ἦλθε for ἀλλὰ ἦλθε, μ' αὐτό for μὲ αὐτό, τ' εἶν' αὐτό for τί εἶναι αὐτό;

For καί, κι', κ' see p. 9.

Ἀπό often drops its -ό also before forms of the article beginning with τ-; as ἀπ' τὸ φόβο του.

For elision of the initial, see above under A (p. 17).

Remark. If elision leaves the word-final π or τ, these are changed in the written language before an aspirate, π to φ and τ to θ (e.g., ὅφ' ὄλων, καθ' ἡμέραν). These changes are not found in the popular speech, but, e.g., ἀπ' ὄλα.

§ 11. Words Run Together.

When words come together, one ending in a vowel and the other beginning in a vowel, they are often compressed into one word; in the combination, the darker vowels a, o, u overpower the lighter e- and i-sounds. The coronis ' is used to mark the combination (see p. 3). Examples: τᾶγαθὰ for τὰ ἀγαθὰ, τοῦλάχιστο for τὸ ἐλά-

χιστο, θάρθω for θὰ ἔρθω, τᾶδωσα for τὰ ἔδωσα, ποῦχω for ποῦ ἔχω, τοῦδωκα for τὸ ἔδωκα, τῷπα for τὸ εἶπα, ποῦσαι for ποῦ εἶσαι.

§ 12. Contraction.

In the endings of declension or conjugation if a vowel precedes another vowel, there is often a combination (contraction) of the two into one. E.g., τείχη for τείχεα, τιμῶ for τιμάω, ζητῶ for ζητέω, ζητεῖς for ζητέεις, ζητοῦμε for ζητέομε.

§ 13. Accent and Quantity.

In learning the popular language, the placing of the accents is particularly difficult. As in the written language, it follows the accent rules of ancient Greek, and it is based on a principle, now completely vanished from the pronunciation of modern Greek, by which long and short vowels were always distinguished.

Those rules must be given for the student, but they are often arbitrarily broken by the popular language.

I. The measure or quantity of a syllable is decided by the vowel sound, a syllable with a long vowel (single or double) being called long, and a syllable with a short vowel, short.

1. Of the vowels, η and ω are always long, ε and ο always short, α, ι, υ common, but α always long.

2. All diphthongs are long. But -αι and -οι as noun or verb-endings are short; e.g., λέγεται, φοῦρνοι.

II. All words have only one accented syllable and so only one mark of accent. The accent and its mark can fall only on one of the last three syllables (as a rule, but see under IV).

1. The Acute may be upon any one of the last three syllables (e.g., λαός, ἡμέρα, σήμερα).

2. The Circumflex on either of the last two (e.g., παπᾶς, σῶμα).

3. The acute on final is written grave when its word does not come before a stop; as παιδὶ καὶ μητέρα. It is always printed so, but not always written.

4. To decide what accent-mark is to be written in a given case, note the following rules:

(a) The third syllable from the end, if accented, always has the acute: ἥλιος, γίνεται.

This syllable cannot be accented unless the last syllable is short.

(b) If the last syllable but one is accented, it has the acute when it is short: λόγος, στέλνω.

If it is long, it has

(α) the acute, when the last syllable is also long: ἀνθρώπων, δήμου, φήμη, γνῶμη,

(β) the circumflex, when the last syllable is short: ἡλθε, τοῦτο, ὅημοι.

(c) If the last syllable is accented, it has the acute (or grave) when it is short: ἐσὺ, καιρός.

If it is long, it has the circumflex when its vowel or diphthong has arisen by contraction (see § 12); as νοῦς, ἀγαπή. Otherwise either may stand, according to rules that will be given in their proper places; as μαθητής, ψυχή, οὐρανοῦς, τιμῆς, τιμῶν, φοβεροῦ.

III. If acute (or grave) be on the last syllable, the word is called oxytone, ὀξύτονον; as τιμή, παρά, ἕες καὶ αὐτό.

If the acute be on the last but one, the word is called paroxytone, παροξύτονον; as φίλος, ἐκείνου.

If the acute be on the last but two, the word is called proparoxytone, προπαροξύτονον; as αὔριο, χαίρετε.

When the circumflex is on the last, the word is called perispomenon, περισπώμενον; on the last but one, properispomenon, προπερισπώμενον; as χαρᾶς, αἶμα.

IV. There are many variations from these rules in the popular speech; they consist chiefly in

1. Accentuating the last syllable but two although the last be long (e.g. δάσκαλου, ἄσχημους, μανάβηδων, τέτοιων, ἴσχιου);

2. Shifting the accent to the fourth syllable from the end. This usually happens when the third from the end contains an i-sound spoken as a semivowel, as σάλιαγκας, λογάριασα, σκοτείνιασε, ἔνοιωσα, ἄδειασε; more rarely when two vowels stand together not as a diphthong but separately sounded, e.g., γαῖδαρος, κορόιδεμμα.

See further in the proper place.

§ 14. Unaccented Words, τί, Enclitics.

1. Some words have no accent. Amongst them are in the popular language the article-forms *ὁ, ἡ, οἱ, ἡ* (= *αἱ*) and the particle *ὥς*.

2. The interrogative pronoun *τί* what? has always the acute, as *τί ὥρα εἶνε* what is the time?

3. Some words of one or two syllables are so closely joined to the preceding word, that they generally lose their own accent. These are called enclitics, *ἐγκλιτικά* λέξεις — that is, words that lean upon the word before. Amongst these may be specially named in the popular speech the monosyllabic possessive pronouns (*μου, μας — σου, σας — του, της, των* or *τους*). What becomes of their accent we shall explain in Lesson 8.

§ 15. Breathing.

I. The following are the rules for the breathing:

1. The breathing of the nom. case remains in the other cases; in adjectives and pronouns, the breathing of the nom. masc. remains in all genders and cases; e.g., *ἄνθρωπος, ἄνθρωποι — ὅλος, ὅλη, ὅλο, ὅλου*.

2. The breathing of the present remains in all other tenses; e.g., *ἀκούω, ἀκουσα — ἰδρόνω, ἰδρωσα — ἔρχομαι, ἦλθα*.

3. The breathing of the root-word or stem-word remains in derivatives and compounds; e.g., *ἐφτά (ἐπτά), ἐβδομάδα, ἐφτακόσιοι*.

II. Initial *υ* has always the spiritus asper except in the name of the letter, *ὕ ψιλόν*; most other initial vowels and diphthongs have the spiritus lenis.

The spiritus asper is found in the following: the article-forms *ὁ, ἡ, οἱ, ἡ*, the numerals *ἕνας, ἔξι(ι), ἐφτά, ἑκατό*, the pronouns *ἑαυτοῦ (μου* etc.), *ὁ ὅποιος, ὅποιος, ὁποῦ, ὅτι, ὅσοι*, the conjunctions *ἅμα, ὅπως, ὅταν, ὁπότεν, ὥς (ἕως), ὅτι*, the words *ἅγιος, αἶμα, ἀλάτι, ἅμαξα, ἀμαρτάνω, ἀπλός, ἀψύς, Ἑλλάδα, ἐσπέρα, ἔτοιμος, ἡλικία, ἥλιος, ἡμέρα, ἥρωας, ἥσυχος, ἰδρόνω, ἱερός, ἱκανός, ἱστορία, ὁδός, ὅλος, ὁμιλῶ, ὅμοιος, ὅπλο, ὄρκος, ὥρα, ὠραῖος, ὡσάν*.

FIRST LESSON.

Article and Noun.

1. The popular language has a definite and an indefinite article, both with inflexions.

2. Modern Greek has nouns Masculine, Feminine and Neuter. To remember the genders, it is useful to learn word and article together.

3. Besides the gender, observe the way in which relations are indicated, that is the declension; it is the ending that does this.

There are two numbers and four cases:

(a) The numbers are Singular, *ὁ ἐνικός*, and Plural, *ὁ πληθυντικός*.

(b) The four cases, *πτώσεις*, are Nominative, *ὀνομαστική*, Genitive, *γενική*, Accusative, *αἰτιατική*, and Vocative, *κλητική*.

In many words or word-groups, the genitive is rarely used, and instead of it there are roundabout expressions with prepositions or other methods.

There is no dative, *δοτική*, in the popular language; it is paraphrased by the preposition *εἰς* (= in, to), often shortened to *ς* or changed to *σέ*, with the accusative; or it is replaced by genitive or accusative.

I. Article, *ἄρθρον*.

§ 1. Definite Article. Its forms are:

		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>Sing.</i>	<i>Nom.</i>	<i>ὁ</i>	<i>ἡ</i>	<i>τό</i>
	<i>Gen.</i>	<i>τοῦ</i>	<i>τῆς</i>	<i>τοῦ</i>
	<i>Acc.</i>	<i>τό(ν)</i>	<i>τή(ν)</i>	<i>τό.</i>
<i>Plur.</i>	<i>N.</i>	<i>οἱ</i>	<i>αἱ</i>	<i>τά</i>
	<i>G.</i>	<i>τῶ(ν)</i>	<i>τῶ(ν)</i>	<i>τῶ(ν)</i>
	<i>A.</i>	<i>τούς</i>	<i>τές, τής</i>	<i>τά.</i>

The Gen. Pl. is the same for all genders and in the neuter, nom. and acc. are always the same.

The article has no vocative; ὃ may be used instead, at will, as in English.

Remarks.

1. In the literary language, the nom. pl. fem. is αἱ, acc. pl. fem. τάς; the rest agree.

The spelling of nom. and acc. pl. fem. varies; οἱ is often written for ἦ, τίς or τοῖς for τῆς, ταῖς for τέας.

2. When εἰς with acc. forms is used to replace the dative, it is nearly always shortened to 'ς: 'ς τό(ν), 'ς τῇ(ν), 'ς τό, 'ς τοῦς etc. The two are generally run together and written στό(ν), στῇ(ν), στό etc.

3. As to the treatment of final -ν see p. 17, 18.

§ 2. The indefinite article, which of course can have no plural, is thus declined:

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
N.	ἕνας	μία	ἕνα
G.	ἐνοῦ, ἐνοῦς, ἐνός	μιᾶς	ἐνοῦ, ἐνοῦς, ἐνός
A.	ἕνα(ν)	μία	ἕνα.

Instead of μιᾶ nom. acc. we have often μία, μία(ν), in agreement with the literary language (numeral εἰς, μία, ἕν). The acc. μιᾶ also has often the final -ν, μιᾶ(ν), but only before vowels.

II. The Noun, τὸ οὐσιαστικόν.

There are **three Declensions**, according to the three genders of nouns: one containing all masculines, one all the feminines and one all the neuters.

The following rules hold for all the declensions:

1. The gen. plur. ends in -ων.
2. The voc. plural is like the nom.
3. If the gen. sing. or plural has a long final syllable, and if this syllable bears the accent, it must have the circumflex; e.g., τοῦ ἀδελφοῦ, τοῦ παπουτσιῇ, τῆς χαρᾶς, τῶν ἀρετῶν. If the accented final syllable is short, it must have the acute (see p. 20, 4, c); as τοῦ καφέ.

SECOND LESSON.

First Declension: Masculine Nouns.

These fall into two groups:

A. Nom. sing. -ος, nom. pl. -οι.

B. Nom. sing. -ας, -ες, -ης, nom. pl. -ες or -δες.

Some words in -ας have another plural form in -οι, some of those in -ης may form plural in -αῖοι.

Three words end in -ους.

A. Words in -ος.

These agree generally in form and inflexion with the literary language (and ancient Greek).

Table of Endings.

<i>Sing.</i>	<i>N.</i> ος	<i>Plur.</i> οι
	<i>G.</i> ου	ω(ν)
	<i>A.</i> ο(ν)	ους
	<i>V.</i> ε	οι.

Examples: ὁ λαός the people, ὁ φίλος the friend, ὁ φούρνος the oven, ὁ ἄνθρωπος the man.

Singular.

<i>N.</i> λαός	φίλος	φούρνος	ἄνθρωπος
<i>G.</i> λαοῦ	φίλου	φούρνου	ἀνθρώπου
<i>A.</i> λαό	φίλο(ν)	φούρνο(ν)	ἄνθρωπο(ν)
<i>V.</i> λαέ	φίλε	φούρνε	ἄνθρωπε.

Plural.

<i>N.</i> λαοί	φίλοι	φούρνοι	ἄνθρωποι
<i>G.</i> λαῶ(ν)	φίλων	φούρνων	ἀνθρώπων
<i>A.</i> λαούς	φίλους	φούρνους	ἀνθρώπους
<i>V.</i> λαοί	φίλοι	φούρνοι	ἄνθρωποι.

So also decline:

ὁ οὐρανός heaven	ὁ δοῦλος slave, servant
ὁ γιατρός, ἱατρός physician	ὁ δῆμος community
ὁ δρόμος street	ὁ κύριος master
ὁ πόνος pain	ὁ κίνδυνος danger.

Remarks.

1. For the accentuation, cf. § 13, p. 20: the endings -ου, -ους, -ων count as long, and φούρνος makes φούρνου,

φούρνους, φούρνων, ἄνθρωπος makes ἄνθρωπον, ἄνθρώπους, ἄνθρώπων; but the ending -οι counts as short for accentuation, and so φούρνοι, ἄνθρωποι.

The gen. endings -ου and -ων, if accented, must have the circumflex (λαοῦ, λαῶν), as has been said already, see p. 24 (No. 3).

2. Words that accent the third syllable from the end in nom. sing. (proparoxytones, see p. 21, III), show many variations from these rules in colloquial speech. In particular it is common to accent the last but one in nom. and acc. plural as well as in the genitive; e.g.

ἄνθρωποι as well as ἄνθρωποι,
 ὁ ἄγγελος the angel, ἄγγελοι and ἄγγέλοι,
 ὁ ἔμπορος the merchant, ἔμποροι and ἐμπόροι,
 ὁ ἄνεμος the wind, ἄνεμοι and ἀνέμοι,
 ὁ πόλεμος the war, πόλεμοι and πολέμοι,
 ὁ δάσκαλος the teacher, δάσκαλοι and δασκάλοι.

On the other hand, the gen. singular often has the accent of the nominative; as ἄ(ν)θρωπου, δάσκαλου.

3. On dropping of -ν in acc. sing. and gen. pl. see § 10, p. 18.

4. The vocative singular is sometimes in -ο instead of -ε; as:

ὁ λοῦστρος the shoeblack, λοῦστρο,
 ὁ γέρος the old man, γέρο,
 ὁ φιλαράκος (contemptuous) the friend, φιλαράκο.

In personal names (see Lesson 5, § 1) this vocative in -ο is often used.

5. Irregular forms or bye-forms like neuter substantives (see Lesson 4) are found in the plural of the following:

ὁ βράχος the rock, nom., acc., voc. τὰ, ὦ βράχια,
 gen. τῶν βράχων beside οἱ βράχοι, τῶν βράχων,
 τοὺς βράχους, ὦ βράχοι,
 ὁ καπνός tobacco, nom., acc., voc. τὰ, ὦ καπνά, gen.
 τῶν καπνῶν,
 ὁ χρόνος the year, nom., acc., voc. τὰ, ὦ χρόνια,
 gen. τῶν χρονῶν,
 ὁ πλοῦτος riches, nom., acc., voc. τὰ, ὦ πλούτη, gen.
 τῶν πλούτων.

‘Ο καπνός means also smoke or steam; in this sense its declension is regular, οἱ καπνοί, τῶν καπνῶν etc.

‘Ο χρόνος in the literary language means time, plural οἱ χρόνοι, τῶν χρόνων etc.; in popular language ὁ καιρός means time, weather.

‘Ο λόγος word, speech, reason, has regularly οἱ λόγοι, τῶν λόγων etc.; but irregularly τὰ λόγια, τῶν λόγων etc. in these meanings: (1) words, (2) empty words, mere talk.

6. For feminines in -ος see Lesson 3 under ε.

Words.

Ἔχω I have	ἔχομε, ἔχομε we have
ἔχεις thou hast	ἔχετε you have
ἔχει he, she, it has	ἔχουν, ἔχουν they have.

The personal pronoun, I, thou, he, etc., is generally not expressed in Greek: see Lesson 7.

Greek has no special form of the verb for questions, which are expressed by the tone only: ἔχω; have I? etc.

ὁ ὕπνος	sleep	ὁ ἀξιωματικός	officer
ὁ θάνατος	death	ὁ λοχαγός	captain
ὁ κόσμος	people	ὁ στρατηγός	general
ὁ ἀδελφός;	brother	ὁ φόβος	fear
ἀδερφός		ὁ δρόμος	way, street
ὁ ἐχθρός	enemy	ὁ ὑπάλληλος	official
ὁ κληρονόμος	heir	ὁ σεισμός	earthquake
ὁ δπουργός	minister	ὁ δικηγόρος	lawyer
ὁ περίπατος	walk	ὁ νόμος	law
ὁ δημιουργός	creator	ὁ βίος	life
ὁ γυιός, *υἱός	son	εἶναι	he, she, it is,
ὁ ἀνηψιός, *ἀνε- ψιός	nephew		they are
ὁ προβιβασμός	advancement	καί	and, also.

Mr. ὁ κύριος; in address Mr. or Sir κύριε, Gentlemen κύριοι.

God ὁ Θεός with capital letter and nearly always with the definite article; as a class name written small, e.g., the gods of the old Greeks οἱ θεοὶ τῶν ἀρχαίων Ἑλλήνων.

Exercise 1.

Οἱ ἄγγελοι or ἀγγέλοι τοῦ οὐρανοῦ. ‘Ο ὕπνος εἶναι ἀδελφός τοῦ θανάτου. ‘Ο Θεός εἶναι ὁ δημιουργός τοῦ κόσμου. Κύριε, ὁ γυιός τοῦ δασκάλου πέθανε (is dead, or died). ‘Ο ἀδελφός καὶ οἱ γυιοὶ τοῦ γιατροῦ. Οἱ προβιβασμοὶ τῶν ἀξιωματικῶν. Οἱ κίνδυνοι τοῦ πολέμου. Στους ἐμπόρους, στὸν ἔμπορο. ‘Ο φόβος τοῦ¹ θανάτου. • ‘Ο λόγος τοῦ

¹ The article: not translated.

δικηγόρου, τὰ λόγια τῶν δικηγόρων, οἱ λόγοι τῶν δικηγόρων. Οἱ λόγοι τῶν πλούτων τῶν ἐμπόρων. Ἔχω ἕναν ἀδερφό. Ἔχο(υ)με ὠραῖο (fair or fine) καιρό. Ἔχετε φίλους; Ἕνας γυιὸς τοῦ ἀξιωματικοῦ εἶναι δάσκαλος. Φίλοι καὶ ἐχθροὶ τοῦ πολέμου. Οἱ δρόμοι τῶν δῆμων. Ἐχεις καπνό; Κληρονόμος τοῦ κυρίου Α. εἶναι ὁ γυιὸς τοῦ ὑπουργοῦ.

Exercise 2.

A brother of the doctor's is an official. The dangers of an earthquake. The merchant's wealth. He is a friend of Mr. Antonios. Gentlemen, Mr. Michalis the lawyer holds the floor. We have friends and enemies. Have you a physician? The officers were discussing (συζήτησαν) the reasons of the war. The laws forbid (ἀπαγορεύουν) this (τοῦτο) to officials. Shall we take (κάνουμε) a walk? Have you brothers? A nephew of the general's is a captain. The old man has great (μεγάλους) pain; the doctor fears (φοβᾶται) the old man's death.

B. Words in -ας, -ες, -ης, -ους.

Some words in -ας and -ης have the same number of syllables in singular and plural, others have one syllable more in plural. Words in -ες always have one more syllable in plural.

I. Words in -ας.

1. Words whose nominative singular accents either of the two syllables before the last, have as a rule the same number of syllables in singular and plural (exceptions under § 3).

2. But those that accent the last syllable in nom. sing. have one syllable more in plural.

Table of Endings.

With same number of syllables. With one more syllable in pl.

	<i>Sing.</i>	<i>Pl.</i>	<i>Sing.</i>	<i>Pl.</i>
<i>N.</i>	ας	ες	ᾱς	ᾱδες
<i>G.</i>	α	ω(ν)	ᾱ	ᾱδω(ν)
<i>A.</i>	α	ες	ᾱ	ᾱδες
<i>V.</i>	α	ες.	ᾱ	ᾱδες.

§ 1. Same number of syllables.

(a) Accent on the last syllable but one.

Examples: ὁ πατέρας father, ὁ κλητῆρας policeman.

Singular.

N.	πατέρας	κλητῆρας
G.	} πατέρα	κλητῆρα.
A.		
V.		

Plural.

N.	πατέρες	κλητῆρες
G.	πατέρων(ν)	κλητῆρων(ν)
A.	πατέρες	κλητῆρες
V.	πατέρες	κλητῆρες.

Decline in the same way:

ὁ ἀ(γ)έρας air, wind.

ὁ χαρακτῆρας character.

ὁ χειμῶνας winter.

ὁ αἰῶνας century.

(b) Accent on the third syllable from the end.

These have often, but not always, bye-forms of gen. sing. and of the plural which follow the declension of the masculines in -ος (p. 25); the accent then falls on the last syllable but one.

Example: ὁ γείτονας neighbour.

*Sing.**Plur.*

N.	γείτονας	γείτονες, γειτόνοι
G.	γείτονα, γειτόνου	γειτόνων(ν)
A.	γείτονα	γείτονες, γειτόνους
V.	γείτονα	γείτονες, γειτόνοι.

Other examples of double declension:

ὁ γέροντας old man

ὁ κόρακας raven

ὁ φύλακας watchman

ὁ μάρτυρας witness

ὁ δαίμονας demon, evil spirit

ὁ αὐτοκράτορας emperor

ὁ ἀστυφύλακας constable

ὁ ρήτορας orator.

In many of these, the bye-forms are but little used.

The following have no bye-forms:

ὁ ἥρωας hero

ὁ ἱδρωτας sweat

ὁ πρίγκηπας prince

ὁ ἔρωτας (sexual) love

ὁ γίγαντας giant

ὁ Ἔρωτας Amor, god of love.

Remarks.

1. For accentuation, the final -ας and -α count as short: κλητῆρας, κλητῆρα, γείτονας, γείτονα.

Why final -ες counts as short for accent, and -ων as long, is explained on p. 20.

2. Most of these words in -ας come from the masculine consonant-stems of the literary language (3rd declension of ancient Greek); the acc. sing. of the original word is made nom. by adding -ς, so that we have:

ὁ πατέρας from ὁ πατήρ, τὸν πατέρα,
 ὁ ἀ(γ)έρας from ὁ ἀήρ, τὸν ἄερα,
 ὁ γείτονας from ὁ γείτων, τὸν γείτονα,
 ὁ γέροντας from ὁ γέρων, τὸν γέροντα,
 ὁ φύλακας from ὁ φύλαξ, τὸν φύλακα.

But other forms or words are also used; thus instead of:

ὁ ἀστῆρ (τὸν ἀστέρα) star ὁ ἀστέρας and τὸ ἀστέρι,
 ὁ σφήν (τὸν σφήνα) wedge ἡ σφήνα,
 ὁ κλών (τὸν κλώνα) twig τὸ κλωνάρι, τὸ κλαρί, τὸ
 κλαδί,
 ὁ κύων dog ὁ σκύλος, τὸ σκυλί.

The words of the literary language in -ίας (1st decl.), as νεανίας, κοχλίας, ἐγκληματίας, have disappeared from the popular language; the only one left in use is ὁ ταμίας steward, cashier, τοῦ, τὸν, ὃ ταμία, οἱ ταμίες and ταμῖδες, τῶν ταμιῶν and ταμιήδων, τοῦς, ὃ ταμίες and ταμῖδες.

3. New formations of the popular language, or modifications of some of the literary substantives already mentioned, are for instance:

ὁ σάλιαγκας and σαλιάγκος snail, τοῦ σάλιαγκα and
 σαλιάγκου, οἱ σαλιάγκοι,
 ὁ τζίτζικας cricket, cicala, τοῦ τζίτζικα and τζίτζικου,
 οἱ τζίτζικοι,
 ὁ κόκκορας cock, τοῦ κόκκορα and κοκκόρου, οἱ κοκ-
 κόροι,
 ὁ νοικάτορας lodger, τοῦ νοικάτορα and νοικατόρου,
 οἱ νοικάτορες and νοικατόροι,
 ὁ κάβουρας (also τὸ καβούρι) crab, τοῦ κάβουρα and
 καβούρου, οἱ καβούροι (also τὰ καβούρια),

ὁ μάγειρας cook, τοῦ μάγειρα, οἱ μάγειροι,
 ὁ ρῆγας king (in cards), τοῦ ρῆγα, οἱ ρηγαῖοι.

(c) Some Disyllables

are accented on the last in the gen. plural, following the literary accentuation of the corresponding words:

ὁ μῆνας month (lit. ὁ μῆν, τῶν μηνῶν), τοῦ μῆνα,
 οἱ μῆνες, τῶν μηνῶν etc.,
 ὁ ἄνδρας man, husband (lit. ὁ ἀνὴρ, τῶν ἀνδρῶν),
 τοῦ ἀνδρα, οἱ ἄνδρες, τῶν ἀνδρῶν etc.,
 ὁ βλάκας fool (lit. ὁ βλάξ, τῶν βλακῶν), τοῦ βλάκα,
 οἱ βλάκες, τῶν βλακῶν etc.

Bye-forms μῆνοι, μῆνους, ἄνδροι are also sometimes used.

Ὁ βῆγας (lit. ὁ, ἡ βήξ) cough, is only used in the singular: τοῦ, τὸ(ν), ὃ βῆχα.

§ 2. One syllable more in plural.

Example: ὁ παπᾶς priest.

<i>Sing. N.</i>	παπᾶς	<i>Plur.</i>	παπάδες
<i>G.</i>	παπᾶ		παπάδω(ν)
<i>A.</i>	παπᾶ		παπάδες
<i>V.</i>	παπᾶ		παπάδες.

Other examples:

ὁ ψωμᾶς baker	ὁ πασ(σ)ᾶς pasha
ὁ ἄμαξᾶς coachman	ὁ καυγᾶς quarrel
ὁ ψαρᾶς fisherman, fish- monger	ὁ βασιληγᾶς king.

Remarks.

1. For accent, the *α* of the ending counts as long in sing., -ᾶς, -ᾱ, as short in plural, -άδες.

2. These words in -ᾶς accented are very common; most of them are new formations of the popular language. Only a few answer to similar substantives of the literary and ancient language. Examples:

ὁ πολυλογᾶς chatterer, verbose person, lit. ὁ πολυλόγος,
 ὁ νοτιᾶς south wind, lit. ὁ νότος,
 ὁ βοριᾶς north wind, lit. ὁ βορρᾶς.

3. Some words in -ῆς (also written -ῖς) have come from literary words in -εύς, in the same way as πατέρας, γείτονας etc., from πατήρ, γείτων (see p. 30, 2); as:

ὁ βασιληῆς king, lit. ὁ βασιλεύς, τὸν βασιλέα,
ὁ φονηῆς murderer, lit. ὁ φονεύς, τὸν φονέα.

But from οἱ γονεῖς parents, we have οἱ γονηοί, τῶν γονηῶν or οἱ γονεοί, τῶν γονεών; ὁ γονεύς father, begetter, becomes ὁ γονηός.

§ 3. A few exceptional words in -ας, which do not accent the final in nom. sing., make a plural with the extra syllable in -άδες, -άδω(ν) or -δες, -δω(ν); for instance:

ὁ μπάρμπας uncle, plural μπαρμπάδες, μπαρμπάδω(ν),
ὁ κάλφας journeyman, καλφάδες, καλφάδω(ν),
ὁ πατέρας father, πατεράδες, πατεράδω(ν) and πατέρηδες, πατέρηδω(ν), beside πατέρες, πατέρω(ν),
ὁ κρασοπατέρας boon companion, κρασοπατεράδες, κρασοπατεράδω(ν) and κρασοπατέρηδες, κρασοπατέρηδω(ν),
ὁ κρασοκανάτας boon companion, κρασοκανάτηδες, κρασοκανάτηδω(ν),
ὁ γυαλάκις one who wears eyeglasses, γυαλάκηδες, γυαλάκηδω(ν),
ὁ βασιλέας (and βασιληῆς) king, βασιλέηδες, βασιλέηδω(ν),
ὁ χάχας quick learner, χάχηδες, χάχηδω(ν),
ὁ παπατρέχας superficial person, παπατρέχηδες, παπατρέχηδω(ν),
ὁ μπάμπουλας hobgoblin, μπαμπούληδες, μπαμπούληδω(ν),
ὁ μπαμπάνας (coaxing word) papa, μπαμπάκηδες, μπαμπάκηδω(ν),
ὁ μάγκας blackguard, μάγκηδες, μάγκηδω(ν), also μάγκες, μαγκῶ(ν),
ὁ πιανίστας pianist, πιανίστηδες, πιανίστηδω(ν).

II. Words in -ες.

These are in the nominative either oxytones (accented on the last) or paroxytones (on the last but one); the

plural endings differ with the accent. All are words borrowed from foreign languages. There are only a few paroxytones.

Table of Endings.

1. Oxytones.			2. Paroxytones.		
<i>Sing.</i>	<i>N.</i> ές	<i>Pl.</i> έδες	<i>Sing.</i>	<i>N.</i> ες	<i>Pl.</i> ηδες
	<i>G.</i> έ	έδω(ν)		<i>G.</i> ε	ηδων
	<i>A.</i> έ	έδες		<i>A.</i> ε	ηδες
	<i>V.</i> έ	έδες.		<i>V.</i> ε	ηδες.

1. Oxytones. Example: ό καφές coffee.

<i>Sing.</i>	<i>N.</i> καφές	<i>Plur.</i> καφέδες
	<i>G.</i> καφέ	καφέδω(ν)
	<i>A.</i> καφέ	καφέδες
	<i>V.</i> καφέ	καφέδες.

Other examples:

ό τανεκές metal plate, tin	ό κουτεντές fool
ό μενσεές violet	ό λεκές spot, stain
ό καναπές sofa	ό μπεμπές little child, baby.

2. Paroxytones. Example: ό κόντες count.

<i>Sing.</i>	<i>N.</i> κόντες	<i>Plur.</i> κόντηδες
	<i>G.</i> κόντε	κόντηδω(ν)
	<i>A.</i> κόντε	κόντηδες
	<i>V.</i> κόντε	κόντηδες.

In the gen. pl. the accent remains on the syllable originally accented: τών κόντηδων.

Other examples:

ό λεβάντες east wind	ό κουμαντάντες commandant.
ό πο(υ)νέντες west wind	captain.

Ό φάντες knave (in cards), τοῦ φάντε etc., has in the plural οί φανταῖοι, τών φανταίων etc.

Words.

ό παρᾶς, usual-ly οἱ παράδες	money	ό μπαμπᾶς	papa
ό (ώ)ρολογᾶς	watchmaker	ό σουγιᾶς	penknife
ό μυλωνᾶς	miller	ό μπάμπας,	uncle
ό κλειδαρᾶς	turnkey	θειός, *θειος	
ό καπελλᾶς	hatter	ό ἄστυνόμος	police
ό πεταλᾶς	blacksmith		inspector

δύο, δύο	two	αὔριο	to-morrow
σήμερα	to-day	ποιός;	who?
ἐχθές	yesterday	ποῦ;	where?

Εἰς (preposition) in, to, on, is often shortened to ᾽ς or changed to σέ; it governs the accusative, as εἰς τὸν or στὸν οὐρανόν in heaven.

Exercise 3.

Ἕνας παπᾶς εἶναι ὁ γείτονας τοῦ γιатροῦ. Ἐχει παρὰδες ὁ κόντες; Οἱ ἀστέρες τοῦ οὐρανοῦ. Ὁ πατέρας τοῦ κλητῆρα εἶναι ψωμᾶς. Δυὸ γυοὶ τοῦ γέροντα εἶναι (ὦ)ρολογάδες, ἓνας ἀδερφός του (of his) εἶναι μυλωνᾶς. Ὁ λόγος τοῦ αὐτοκράτορα ἐνθουσίασε (inspired) τὸ λαό. Ἐχομε βοριά σήμερα, ἐχθές εἴχαμε (we had) πονέντε. Ποιὸς εἶναι ὁ φονηᾶς τοῦ πατᾶ; Ἕνας κλειδαράς. Οἱ μῆνες (or μῆνοι) τοῦ χειμῶνα. Ἀμαξάδες, φαράδες καὶ ἓνας ἀστυφύλακας ἦτανε (were) οἱ ἥρωες τοῦ καυγᾶ. Ἕνας ἀστυνόμος καὶ δυὸ κλητῆρες ἔπιασαν (arrested) ἐχθές τοὺς φονηάδες τοῦ ὑπουργοῦ· ὁ ἓνας τῶ(ν) φονηᾶδω(ν) εἶναι καπελλᾶς, ὁ ἄλλος (other) εἶναι πεταλᾶς. Τοὺς γυιοὺς τῶ(ν) βασιληᾶδω(ν) καὶ τῶν αὐτοκρατόρω(ν) λέμε (we call) πρίγκηπες. Ποῦ ἔχεις τὸ σουγιᾶ; Ἀγόρασα (I bought) ἐχθές ἓναν καναπέ. Ἐχεις μενεξέδες; Μπαμπᾶ, ὁ ἀμαξᾶς ἦλθε (has come). Ἐφερα (I have brought) ᾽ς τοὺς κυρίους δυὸ καφέδες. Οἱ δυὸ γειτόνοι τοῦ πεταλᾶ εἶναι κλειδαράδες.

Exercise 4.

We have an east wind to-day, yesterday we had (εἴχαμε) a south wind. Has she money? The king's death troubled (ἐλύπησε) the people. We were (ἦμασθε) witnesses of the quarrel. The watchmaker's father is a miller, the latter is an uncle of the watchmaker. Bring the gentlemen a cup of coffee. The Princes Nicolas (Νικόλαος) and Andreas (Ἀνδρέας) are sons of the king. Who is the count's physician? The father's brother we call uncle. The orator's words. I give the violet to papa. He is a friend of the priest. Is Prince Andreas a brother of the emperor's? A coachman is a neighbour of the fisherman. He is a blockhead, a babbler. Have you two sofas? Two sons of the turnkey's are bakers, the blacksmith is a brother of the turnkey's. Who is the blacksmith's lodger? A policeman. I have a cough.

III. Words in -της.

Those which end in -της in the nom. sing. have as a rule the same number of syllables in singular and plural; with these go some with a different ending, which, however, do not belong to the genuine popular speech, but they have been borrowed from the literary language. All the rest add one syllable in the plural.

Table of Endings.

1. Not increasing in Plural.		2. Increasing in Plural.	
<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
N. ης	ες	ης	ηδες
G. η	ῶ(ν)	η	ηδω(ν)
A. η(ν)	ες	η(ν)	ηδες
V. η	ες.	η	ηδες.

§ 1. Not increasing in Plural.

Examples: ὁ φοιτητής the student, ὁ κλέφτης the thief, ὁ στρατιώτης the soldier.

<i>Sing.</i>	N. φοιτητής	κλέφτης	στρατιώτης
	G. φοιτητῇ	κλέφτη	στρατιώτη
	A. φοιτητή	κλέφτη	στρατιώτη
	V. φοιτητή	κλέφτη	στρατιώτη.
<i>Plur.</i>	N. φοιτητές	κλέφτες	στρατιώτες
	G. φοιτητῶ(ν)	κλεφτῶ(ν)	στρατιωτῶν
	A. φοιτητές	κλέφτες	στρατιώτες
	V. φοιτητές	κλέφτες	στρατιώτες.

Other examples of this declension are:

ὁ καθηγητής professor	ὁ ἐργάτης workman
ὁ ποιητής poet	ὁ πολίτης (ι) citizen
ὁ προδότης traitor	ὁ ναύτης sailor.

Remarks.

1. All these words accent the final in gen. pl. (ῶν therefore), however their nom. sing. may be accented.

In the singular, those that accent the final have the acute in nom., acc. and voc., the circumflex in gen., following the literary language (-ής, -ή, -ή, but gen. -ῆ).

2. Most of these words correspond to masculines in -της of the 1st declension in the literary language (and

ancient Greek); but they have very different inflexions, and besides have undergone other changes: thus final *πτης* becomes *φτης* (as *ὁ κλέφτης*, lit. *ὁ κλέπτης*), initial *κτ* becomes *χτ* (as *χτίστης* mason, lit. *κτίστης*).

3. Instead of *-ες* (*-τες*) in the plural of this group, *-αις* used generally to be written and still is written sometimes; e.g. *φοιτηταίς*, *κλέφταις*, *στρατιώταις*.

4. For increasing plural of words in *-της*, see under § 3 (p. 37).

§ 2. Increasing in Plural.

(a) Plural *-ηδες*.

Examples: *ὁ παπουτσῆς* shoemaker, *ὁ μανάβης* green-grocer and fruiterer.

<i>Sing.</i>	<i>N.</i> παπουτσῆς	μανάβης
	<i>G.</i> παπουτσῆ	μανάβη
	<i>A.</i> παπουτσῆ	μανάβη
	<i>V.</i> παπουτσῆ	μανάβη.
<i>Plur.</i>	<i>N.</i> παπουτσῆδες	μανάβηδες
	<i>G.</i> παπουτσῆδω(ν)	μανάβηδω(ν)
	<i>A.</i> παπουτσῆδες	μανάβηδες
	<i>V.</i> παπουτσῆδες	μανάβηδες.

In the gen. pl. the accent remains on the syllable originally accented: *παπουτσῆδων*, *μανάβηδων*.

Other examples:

<i>ὁ φαναρτζῆς</i> , <i>ὁ τένεκετζῆς</i>	<i>ὁ μουστερῆς</i> customer
tinker	<i>ὁ χασάπης</i> butcher
<i>ὁ χατζῆς</i> pilgrim	<i>ὁ κρασοπώλης</i> wine-merchant.
<i>ὁ μπακάλης</i> grocer	

Words in *-ρης* are inflected similarly:

<i>ὁ βαρκάρης</i> boatman	<i>ὁ καυχχιάρης</i> braggart
<i>ὁ μακελάρης</i> butcher	<i>ὁ μπαγκιέρης</i> banker
<i>ὁ βρωμιάρης</i> dirty fellow	<i>ὁ μπαρμπέρης</i> barber
<i>ὁ μεροκαματιέρης</i> day-labourer	<i>ὁ κασ(σ)ιέρης</i> cashier
<i>ὁ κακομοίρης</i> , <i>κακομοιριάρης</i>	<i>ὁ καροτσέρης</i> cabman
poor devil	<i>ὁ βεζύρης</i> Vizier,

all which have only *-ηδες* in pl.

Remark. Most of these words are new formations of the popular speech; but their declension is followed by literary words of the 1st declension in -ης, in particular compounds in -άρχης, -πώλης, -μέτρης; as:

ὁ γυμνασιάρχης	headmaster	ὁ ἐνωμοτάρχης	sergeant of
ὁ συνταγματάρχης	colonel		gendarmery
ὁ ταγματάρχης	major	ὁ βιβλιοπώλης	bookseller.

Pl. γυμνασιάρχηδες, ταγματάρχηδες etc., βιβλιοπώληδες.

Ὁ γεωμέτρης *geometrician* has οἱ γεωμέτρηδες, τῶν γεωμέτρηδων and οἱ γεωμέτρες, τῶν γεωμετρῶν.

Add also: ὁ πρέσβης *ambassador*, τοῦ πρέσβη etc., οἱ πρέσβηδες etc., lit. ὁ πρέσβυς, τοῦ πρέσβεως (3rd decl.).

(b) Plural -ηδες and -αῖοι.

There are two plurals for words in -κύρης (from κύριος) and some of those in -άρης: -κύρηδες or -κυραῖοι, -άρηδες or -αραῖοι.

Example: ὁ νοικοκύρης *landlord, owner*.

Sing.

Plur.

N. νοικοκύρης

νοικοκύρηδες, νοικοκυραῖοι

G. νοικοκύρη

νοικοκυρήδω(ν), νοικοκυραίων

A. νοικοκύρη

νοικοκύρηδες, νοικοκυραίους

V. νοικοκύρη

νοικοκύρηδες, νοικοκυραῖοι.

Other Examples:

ὁ καραβοκύρης *ship's owner*
or *master*

ὁ καβαλλάρης *rider, horse-*
man

ὁ περ(ι)βολάρης *gardener,*
itinerant greengrocer and
fruiterer

ὁ καρβουν(ι)άρης *charcoal-*
seller

ὁ νοικάρης *lodger*

ὁ κατεργάρης *rascal (in jest*
or earnest).

Only -αῖοι is found with some, as ὁ φούρναρης *baker*, ὁ γούναρης *furrier, skinner*.

Remark. Instead of -ρης, -ρηδες etc. many write -ρις, -ριδες, instead of -αῖοι, -αίων etc., -εῖοι, -έων.

§ 3. Peculiarities in the Plural.

Some of the words in -της form the plural only in -δες, -δω(ν) or -άδες, -άδω(ν); as:

ὁ ἀκαμάτης *idler, sluggard*, ἀκαμάτηδες, ἀκαμάτηδω(ν).

ὁπραμματευτής *tradesman, business man*,πραμματευ-
τάδες,πραμματευτάδω(ν).

But a good many of them have the plural -άδες, -άδω(ν) or -ήδες, -ήδω(ν) as variants along with their regular plural in -ες, -ω(ν); as:

- ὁ φοιτητής student, φοιτητάδες, φοιτητάδω(ν)
 ὁ μαθητής pupil, μαθητάδες, μαθητάδω(ν)
 ὁ δικαστής judge, δικαστάδες, δικαστάδω(ν)
 ὁ ψεύτης liar, blackguard, ψεύτηδες, ψεύτηδω(ν)
 ὁ χωριάτης peasant, boor, χωριάτηδες, χωριάτηδω(ν)
 ὁ ράφτης (lit. ράπτης) tailor, ραφτάδες, ραφτάδω(ν)
 or ράφτηδες, ράφτηδω(ν)
 ὁ ἀφέντης the gentleman, his honour (title of respect),
 master, ἀφεντάδες, ἀφεντάδω(ν) or ἀφέντηδες, ἀφεν-
 τηδω(ν)
 ὁ δεσπότης bishop, δεσποτάδες, δεσποτάδω(ν) or δεσπό-
 τηδες, δεσπότηδων,

along with φοιτητές, φοιτητῶν, μαθητές, μαθητῶν, δικαστές etc.

IV. Words in -οὺς.

There are only three:

- ὁ παπποῦς grandfather, τοῦ, τὸν, ὃ παπποῦ, οἱ παπ-
 ποῦδες, τῶν παππούδω(ν), τοὺς, ὧ παππούδες
 ὁ νοῦς mind, understanding, τοῦ νοῦ, τὸν νοῦ(ν) (beside
 τὸ μυαλό, τὸ λογικό)
 ὁ Ἰησοῦς Jesus, τοῦ Ἰησοῦ, τὸν Ἰησοῦ(ν).

Remark. Except ὁ νοῦς, all the contracted substantives in -οῦς (2nd decl.) of the literary language have disappeared from the spoken language.

Words.

ὁ σπετα(ι)έρης	apothecary	ὁ ἀκαμάτης,	idler, loafer
ὁ καφετζής	mine host of the coffee-shop	τεμπέλης	
ὁ πορτιέρης	porter	ὁ ξενόχτης	rake
ὁ ταπετσιέρης	upholsterer	ὁ μπογιατζής	house-painter
ὁ τεχνίτης (ι)	artisan [glass	ὁ τσοπάνης	herdsman
ὁ καθρέφτης	mirror, looking-	ὁ σιδερόδρομος,	railway
ὁ κυνηγός	hunter	*σιδηρόδρομος	
ὁ καμαριέρης	steward, waiter	ὁ σταθμός τοῦ	railway-station
ὁ ὑπερέτης,	servant	σιδεροδρόμου	
*ὀπηρέτης		ὁ ἐνθουσιασμός	enthusiasm
ὁ καυχησιάρης,	boaster	καὶ οἱ δύο, καὶ	both
φαφλατᾶς		οἱ δύο	
		ἄλλος	other.

Master is ὁ μάστορας with two inflexions (like γείτονας, p. 29) and ὁ μάστορης, οἱ μαστόρηδες (like μανάβης, p. 36).

Exercise 5.

Μουστερῆδες τοῦ καφετζῆ Α. εἶναι μεροκαματιέρηδες, ἐργάτες καὶ τεχνίτες, χτίστες, περβολαραῖοι, παπουτσήδες, ράφτηδες, ἀμαξάδες (καροτσέρηδες), μπαρμπέρηδες. Ὁ κόντες ἔχει δυὸ καμαριέρηδες. Ποιὸς εἶναι ὁ νοικάρης τοῦ μπακάλη; Ἕνας χασάπης. Μάστορη, ὁ σπετσέρης γυρεύει (wants) παράδες. Ὁ μπαγκιέρης ἔχει ἕναν κασιέρη, δυὸ ταμῖηδες. Οἱ δικαστὲς (δικαστάδες) καταδίκασαν (condemned) τὸν προδότη εἰς θάνατο. Ποῦ εἶναι ὁ πορτιέρης; Δυὸ ἀδελφοὶ τοῦ δικαστῆ εἶναι φοιτητές. Εἶναι κλέφτης, ἔκλεψε (he has stolen) τοῦ μπαρμπέρη παράδες καὶ ἕναν καθρέφτη. Στρατιῶτες, ναῦτες καὶ πολῖτες ὑποδέχθησαν (received) τὸ βασιλέα (βασιλῆα) μὲ (with) ἐνθουσιασμό. Ὁ δεσπότης ἔχει δυὸ ἀδελφούς, καὶ οἱ δυὸ εἶναι γυμνασιάρχηδες. Καὶ οἱ δυὸ ἀνηψιοὶ τοῦ στρατηγοῦ εἶναι ταγματάρχηδες. Καὶ οἱ δυὸ γειτόνοι τοῦ φούρναρη εἶναι μακελάρηδες (χασάπηδες). Οἱ ράφτες (ραφτάδες, ράφτηδες), παπουτσήδες, ταπετσιέρηδες καὶ φαναρτζήδες εἶναι τεχνίτες. Οἱ γυιοὶ τοῦ νοικοκύρη μου (my) εἶναι μαθητάδες τοῦ καθηγητῆ Α. Εἶναι καλὸς (good) καβαλλάρης. Καὶ οἱ δυὸ εἶναι ξακουσμένοι (famous) ποιητές. Ὁ ἀφέντης ἔχει ἕναν πορτιέρη, ἕναν καροτσιέρη, καὶ δυὸ ὑπερέτες.

Exercise 6.

Both are good (καλοὶ) horsemen and huntsmen. Where is the ferryman? They are rakes, rascals and boasters. The professor has two brothers; both are judges. Honoured Sir, the shoemaker and the tailor are coming (ἔρχονται) to-morrow. Both are boors and liars. A nephew of the tailor is a student, a son of the greengrocer is a soldier, and a brother of the boatman is a sailor. Have you a looking-glass? We have (as our) lodgers a student, the cashier of A. the banker, and a major. Both the sons of the workman are day-labourers. Which of you (ἀπὸ σᾶς) is house-painter and which is a gardener? Both are artisans and master-workmen. Where are the gentleman's servants? Where are the herdsman? The grocer's grandfather was an upholsterer. They are idlers (loafers) and blackguards. He has money and sense. Ministers, officials, priests, colonels, majors and other officers, but also (ἀλλὰ καὶ) merchants, artisans, and workmen, were (ἦταν) at the (στὸν) railway-station, and welcomed (ὕποδέχθησαν) the emperor with (μὲ) enthusiasm.

Conversation.

Ποῦ εἶναι οἱ ἀγγέλοι;	Οἱ ἀγγέλοι εἶναι στὸν οὐρανό.
Ἔχει πολλοὺς (many) μουστε- ρήδες ὁ μπακάλης;	Ναί, ἔχει πολλοὺς· εἶναι ὑπάλ- ληλοι, τεχνῖτες καὶ ἐργάτες.
Ποιὸς εἶναι αὐτὸς ὁ (this) γέ- ροντας (γέρος);	Εἶναι ὁ πατέρας τοῦ καθηγητῆ Α.
Βαρκάρη, τί (what) ἀγέρα (ἀνε- μο) ἔχομε σήμερα, λεβάντε ἢ πονέντε;	Σήμερα ἔχομε βοριᾶ, ἀφέντε, ἐχθὲς εἴχαμε (we had) πο(υ)- νέντε.
Ποιὸς εἶναι ὁ νοικάτορας τοῦ ψωμᾶ Α.;	Ὁ ψωμᾶς Α. ἔχει δυὸ νοικάτορες (νοικάρηδες, νοικαραίους)· ὁ ἕνας εἶναι ράφτης, ὁ ἄλλος εἶναι ὠρολογᾶς.

THIRD LESSON.

Second Declension: Feminine Nouns.

Their endings are:

1. -α, -η, -ι (lit. -ις), -οῦ; plural -ες or -δες.

Singular nom., acc. and voc. are alike.

Singular gen. ends in -ς.

2. Some have -ος (also -ο), pl. -οι.

A. Words in -α.

Endings.

<i>Sing.</i>	<i>N.</i>	<i>α</i>	<i>Plur.</i>	<i>ες</i>
	<i>G.</i>	<i>ας</i>		<i>ω(ν)</i>
	<i>A.</i>	<i>α(ν)</i>		<i>ες</i>
	<i>V.</i>	<i>α</i>		<i>ες.</i>

The main rule for accents is, that the accent is on the same syllable throughout as in the nom. sing., except in gen. pl.

The gen. pl. in most of these words accents the last (with a circumflex); but a small group accents the last but one or the last but two.

I. Gen. pl. accented on the last (-ων).

Examples: ἡ χαρά joy, ἡ κυρία lady, mistress, ἡ γλῶσσα tongue, speech, ἡ ἀλήθεια truth.

Singular.

<i>N.</i>	χαρά	κυρία	γλῶσσα	ἀλήθεια
<i>G.</i>	χαρᾶς	κυρίας	γλώσσας	ἀλήθειας
<i>A.</i>	χαρά	κυρία	γλῶσσα	ἀλήθεια
<i>V.</i>	χαρά	κυρία	γλῶσσα	ἀλήθεια.

Plural.

N.	χαρές	κυρίες	γλῶσσες	ἀλήθειες
G.	χαρῶν(ν)	κυριῶν(ν)	γλωσσῶν	ἀληθειῶν
A.	χαρές	κυρίες	γλῶσσες	ἀλήθειες
V.	χαρές	κυρίες	γλῶσσες	ἀλήθειες.

Other examples:

ἡ ἀγορά	market	ἡ ἥττα	defeat
ἡ φωληά (lit. φωλέα)	nest, den	ἡ μοῖρα	fate, fairy
ἡ φιλία	friendship	ἡ βοήθεια	help
ἡ (ἡ)μέρα (p. 17)	day	ἡ θάλασσα	sea.

Remarks.

1. A great number of these words correspond to the fem. substantives of the literary and ancient language ending in *-α* (1st decl.), but the group includes a number of others, new forms of the popular language. Those taken from the literary language have suffered various changes beside their different inflexion; e.g. ἡ πτωχεία poverty appears as φτώχεια, ἡ ἄγκυρα is ἄγκουρα. In particular, the popular language loves to shift the accent of paroxytones in *-ία* (not all, however): the accent usually shifts forwards, *-ιά*, but sometimes it shifts backwards and makes proparoxytones, *-ια*. Thus we have from:

ἡ καρδιά	heart, καρδιά	ἡ κοιλία	belly, κοιλιά
ἡ ἐκκλησία	church, ἐκκλησιά	ἡ στενοχωρία	crowding, annoyance, στενοχώρια
ἡ γωνία	corner, γωνιά		
ἡ εὐμορφία	beauty, εὐμορφιά	ἡ εὐθηνία	cheapness, φθηνία.

But the original accent remains in κωμωδία comedy, ἄρμονία harmony, δυσκολία difficulty, μελωδία melody, tune, ἐργασία work, εὐτυχία happiness, φιλία friendship, εὐκαιρία opportunity. With many words both forms are in use, both *-ία* and *-ιά* or *-ια*.

Similarly, paroxytones in *-έα* and *-αία* become *-ηά* and *-ηά* (both also written *-ιά*); the endings *-έα*, *-ηά* are specially common in the names of trees and plants. For example:

ἡ μηλέα	apple-tree, becomes	ἡ βερυκοκκία	apricot-tree,
μηληά		βερυκοκκηά	
ἡ κερασέα	cherry-tree, κερασηά	ἡ ἐλαία	olive, ἐληά
ἡ λεμονέα	lemon-tree, λεμονηά	ἡ γραῖα	old woman, γρηά.

Ἡ ὑγεία (*iyía*) health becomes γειά (*y'ía*) in greetings, partings, and good wishes; as γειά σου greeting! welcome! ἔχε γειά farewell!

2. The literary language makes a distinction for these words in -α if a vowel or ρ precedes the -α (α pure, as it is then called); in this case, α remains in all the singular inflexions, but if another consonant precede -α, the vowel changes to η in gen. and dat. sing. The popular and colloquial language does not know this distinction, but keeps α in gen. sing. always.

3. *Accent.* The accent in the literary language depends on the quantity of the final -α.

a. In nom., acc., voc. singular -α counts as short. It is long only:

(α) With disyllabic words in -ρα when the first syllable has a single vowel, not diphthong, as ἡ χώρα land, acc., voc. χώρα, ἡ ὥρα hour, time, acc., voc. ὥρα.

If the first syllable has a diphthong, the -α is short; as ἡ πείρα attempt, acc., voc. πείρα, ἡ μοῖρα fate, acc., voc. μοῖρα, ἡ ψεῦτρα liar, acc., voc. ψεῦτρα.

(β) With polysyllabic words in -αία, as σημαία flag.

(γ) With words in -εία that are accented on the last syllable but one; as ἡ ἀνδρεία courage, ἡ ἐφεδρεία (military) reserves. But ἡ βοήθεια help, ἡ ἀλήθεια truth.

But those accent-rules are only kept for the words that are taken from the literary language; they are commonly disregarded for the new formations of the popular language. Thus many write δούλα, βαρκούλα, φαγούρα for δοῦλα, βαρκοῦλα, φαγοῦρα and so forth.

b. The -ας of the genitive has α long: τῆς χαρᾶς, τῆς καρδιᾶς, τῆς ὥρας, τῆς πείρας. Nevertheless, in the popular language, words accented on the last but two keep their accent in the genitive: ἡ ἀλήθεια, τῆς ἀλήθειας, ἡ θάλασσα, τῆς θάλασσας.

4. Instead of the plural ending -ες, most people used to write -αις and some still do so: χαραίς, κυρίαις. (Cf. p. 36, 3.)

5. Some words have in the plural both the regular forms -ες, -ων(ν), also -άδες, -άδων(ν), as:

ἡ γιαγιά grandmother, γιαγιάδες, γιαγιάδων(ν),

ἡ μάνα mother, μαννάδες, μαννάδων(ν),

ἡ κυρά, κυρά woman, lady, mistress, κυράδες, κυράδες etc.

ἡ νταντά daughter-in-law, νταντάδες etc.

6. Ἡ ὀκά oke (a weight of 1.28 kilo, a liquid measure about 1¹/₄ litre) in the only one of the literary contracted words in -ᾱ known to the popular language: τῆς ὀκάς, τὴν ὀκά, pl. ὀκάδες, ὀκάδων.

II. Gen. plural with or without final accent.

§ 1. Without final accent.

Examples: ἡ (ἐ)βδομάδα week, ἡ ὄρνιθα fowl, hen.

	<i>Singular.</i>		<i>Plural.</i>
N.	ἐβδομάδα ὄρνιθα	ἐβδομάδες ὄρνιθες	
G.	ἐβδομάδας ὄρνιθας	ἐβδομάδων ὄρνιθων	
A.	ἐβδομάδα ὄρνιθα	ἐβδομάδες ὄρνιθες	
V.	ἐβδομάδα ὄρνιθα.	ἐβδομάδες ὄρνιθες.	

Other examples:

ἡ λαμπάδα torch	ἡ μητέρα mother
ἡ ἐλπίδα, ἐρπίδα hope, expectation	ἡ πτεροῦγα wing
	ἡ ἀρχαιότητα antiquity.

§ 2. With final accent.

Example: ἡ νύχτα night.

<i>Sing.</i>	N. νύχτα	<i>Plur.</i>	νύχτες
	G. νύχτας		νυχτῶν
	A. νύχτα		νύχτες
	V. νύχτα		νύχτες.

So also:

ἡ φλόγα flame	ἡ γίδα goat
ἡ φλέβα vein	ἡ πλάκα platter, tile
ἡ χήνα goose	ἡ τρίχα hair
ἡ σφήκα wasp	ἡ γυναῖκα woman, wife.

Remarks on § 1 and § 2.

1. Most words of this group come from the feminine consonant-stems (3rd decl.) of the literary language (and ancient Greek), as the words in -ας above described (p. 29) came from the masculine consonant-stems; upon the accusative singular the new nom. and gen. have been

built up, on the analogy of the substantives in -α treated under I. Thus came, for example, (ἐ)βδομάδα from ἡ ἐβδομάς, τὴν ἐβδομάδα, ἡ λαμπάδα from ἡ λαμπάς, τὴν λαμπάδα, ἡ ὄρνιθα from ἡ ὄρνις, τὴν ὄρνιθα, ἡ ἐλπίδα or ἐρπίδα from ἡ ἐλπίς, τὴν ἐλπίδα, ἡ μητέρα from ἡ μήτηρ, τὴν μητέρα, ἡ ἀρχαιότητα from ἡ ἀρχαιότης, τὴν ἀρχαιότητα.

But here as with the masculines, not all words have been thus changed; some have been replaced by other words and forms. For instance, ἡ πτέρυξ wing τὴν πτέρυγα becomes ἡ φτεροῦγα, ἡ φθεῖρ louse τὴν φθεῖρα becomes ἡ ψεῖρα, ἡ χεῖρ hand τὴν χεῖρα becomes τὸ χέρι, ἡ κλεῖς key τὴν κλεῖδα becomes τὸ κλειδί. And instead of ἡ γραφίς pen we say ἡ πέν(ν)α, instead of ἡ ρίς nostril ἡ μύτη, instead of ἡ σταγὼν drop ἡ σταλά, σταλαγματιά.

Feminines in -ών, acc. -όνα mostly become neuters in -όνι; as ἡ χιών snow τὸ χιόνι, ἡ ἀηδών nightingale τὸ ἀηδόνι, ἡ χελιδών swallow τὸ χελιδόνι; but ἡ εἰκὼν picture becomes ἡ εἰκόνα.

From the words in -ότης and -ύτης (abstracts) we often find other modifications or forms in popular speech rather than those in -ότητα, -ύτητα; e.g. from ἡ νεότης youth ἡ νεότη or τὰ νειάτα, for ἡ ἀνθρωπότης humanity ἡ ἀνθρωπότη, for ἡ ὠραιότης beauty ἡ ὠμορφιά, for ταχύτης quickness ἡ γληγοράδα, γρηγοράδα.

Other new popular forms are ἡ φιληνάδα friend (f.), ἡ ἀφηρημάδα desolation, ἡ νοστιμάδα tastiness, prettiness, niceness, ἡ ἐξυπνάδα brightness and cleverness.

2. Words that accent the final in gen. pl. are dissyllables (cf. Lesson 2, p. 31, c), and come from monosyllables of the literary (or ancient) language: ἡ νύχτα from ἡ νύξ, τὴν νύχτα, ἡ φλόγα from ἡ φλόξ, τὴν φλόγα, ἡ φλέβα from ἡ φλέψ, τὴν φλέβα, ἡ χῆνα from ὁ, ἡ χήν, τὸν, τὴν χῆνα, ἡ σφῆνα from ἡ σφήξ, τὴν σφήνα, ἡ γίδα from ἡ αἶξ, τὴν αἶγα, ἡ πλάκα from ἡ πλάξ, τὴν πλάκα, ἡ τρίχα from ἡ θρίξ, τὴν τρίχα. The final accent follows the rule of ancient Greek, τῶν νυκτῶν, τῶν τριχῶν etc.

Accent similarly:

ἡ σφήνα wedge, from ὁ σφήν, τὸν σφήνα,
ἡ σπλήνα spleen, from ὁ σπλήν, τὸν σπλήνα,
ἡ σκνίπα gnat, midge, from ὁ σκνίψ, τὸν σκνίπα.

Only one trisyllable follows the rule of the dissyllables, here also keeping the ancient Greek accent: ἡ γυναῖκα woman, pl. ἡ γυναῖκες, τῶ(ν) γυναικῶ(ν), from ἡ γυνή, τὴν γυναῖκα, τῶν γυναικῶν.

3. The -α (and -ας) of the singular endings is short for accent, like the -α in the 3rd decl. of the literary language: hence φτεροῦγα, χῆνα, γυναῖκα, ὄρνιθα, ἀρχαιοῦτα.

Words.

ἡ κάμαρα, κά- μερα	room	ἡ ὄρνιθα, κόττα	hen, fowl
ἡ κρεβατοκά- μαρα	bedroom	ἡ πάπια	duck
ἡ κουζίνα	kitchen	ἡ κάλτσα	stocking
ἡ φωτιά	fire	ἡ παντόφλα,	slipper
ἡ ὀμπρέλλα	umbrella	παντοῦφλα	
ἡ βελίτζα	valise, handbag	ἡ ζαχαριέρα	sugar-basin
ἡ βούρτσα	brush	ἡ λάμπα	lamp
ἡ δουλειά, ἐρ- γασία	work	ἡ καρέκλα	chair
ἡ γίδα, κατσίκα	goat	ὁ πετεινός, κόκ- κορας	cock
ἡ θυγατέρα	daughter	ἡ πορτοκαληά	orange-tree
(*θυγάτηρ)		ἡ συκηά	fig-tree
ἡ πατάτα	potato	πάντοτε, πάντα	always
ἡ ἐφημερίδα	newspaper	ἐκεῖ	there
(*ἐφημερίς)		ἐπίσης	{ likewise
ἡ μπίρα	beer	ἤ	{ equally
ἡ πόρτα, θύρα	door	ἢ	or
ὁ στρατός	army	πέντε	5
		ἕξι, ἕξι:	6
		ἑπτὰ	7.

Exercise 7.

Ἡ (ἡ)βδομάδα ἔχει ἑπτὰ (ἡ)μέρες· πόσες (how many) ὥρες ἔχει ἡ ἡμέρα; Βοήθεια, βοήθεια! ἓνας κλέφτης εἶναι στὴν κάμαρα. Ποῦ εἶναι ἡ κυρία; Ἡ κυρία εἶναι στὴν κουζίνα. Ἐχεις δουλειά; Ἡ φλόγες τῆς φωτιᾶς. Ἐχεις τὴν ὀμπρέλλα καὶ τὴ βαλίτζα; Ποῦ ἔχεις τὴ βούρτσα; Δουλεύει (he works) ἡμέρα καὶ νύχτα. Πές (tell) τὴν ἀλήθεια. Ἡ ὠμορφιά τῶ(ν) γυναικῶ(ν). Μητέρα καὶ θυγατέρα ἐπήγανε (went) στὴν (to) ἐκκλησιά. Κάθε (each) γλῶσσα ἔχει δυσκολίες. Αὐτὴ ἡ γρηῃά εἶναι ἡ γιὰ τῆς κυρίας Α. Εἶναι ψευδῆ. Ἀγόρασα (I have bought) δύο ὀκνάδες πατάτες καὶ μιὰ ὀκὰ μπίρα. Κλείσε (shut) τὴν πόρτα. Ἡ ἡττα τοῦ στρατοῦ. Σὲ (in) στενοχώρια καὶ φτώχεια ἐπέρασε (passed) τῆς ἡμέρας τοῦ βίου του. Ἐχει γίδες (κατσίκες), χῆνες, κόττες καὶ πάπιες.

Exercise 8.

How many (πόσες) days has the month? The hours of happiness. I have a picture of the emperor and two pictures of the empress. The rider's speed. Where have you got the paper? The brush and the stockings are in the valise. Bring mamma's slippers into the bedroom. Where is the lump of sugar? I have two lamps. He has a sofa and five chairs in the room. We have a cock and seven hens. The difficulties of the Greek (έλληνικής) language are great (μεγάλες). Where is the market? Always tell (λέγε) to the mother the truth. Have you two pens? Do you want (θέλεις) beer or coffee? Olive, citron, orange, and fig-trees are there in plenty (μπόλικες), likewise apple, cherry, and apricot-trees. How many (πόσες) daughters has she, five or six?

B. Words in -η.

These answer to the feminines in -η of the 1st declension in the literary language (and ancient Greek), with important changes of inflexion and form. Many new formations have been added by the popular speech.

Since -η for accentuation counts as long, these are as a rule oxytone or paroxytone; only new popular formations can be accented on the last but two (proparoxytone). All accent the final in gen. pl. (-ων).

Table of Endings.

<i>Sing.</i>	<i>N.</i>	η	<i>Plur.</i>	ες
	<i>G.</i>	ης		ων(ν)
	<i>A.</i>	η(ν)		ες
	<i>V.</i>	η		ες.

Examples: ἡ τιμή honour, price, ἡ ἐπιστήμη science.

	<i>Sing.</i>		<i>Plur.</i>
<i>N.</i>	τιμή	ἐπιστήμη	τιμές ἐπιστήμες
<i>G.</i>	τιμῆς	ἐπιστήμης	τιμῶ(ν) ἐπιστημῶ(ν)
<i>A.</i>	τιμή	ἐπιστήμη	τιμές ἐπιστήμες
<i>V.</i>	τιμή	ἐπιστήμη.	τιμές ἐπιστήμες.

Other examples are:

ἡ ἀρετή virtue

ἡ φωνή voice

ἡ τύχη chance, luck

ἡ ψυχή soul

ἡ γνώμη opinion, view

ἡ μύτη nose.

Remarks.

1. Here also -αις often is and was written for -ες, as τιμαίς, ἐπιστήμαις.

2. To this group belongs also ἡ πῆχῃ elbow, ell (Mod. Gr. measure of length = 0.695 metre), τῆς πῆχῃς, ἡ πῆχες, τῶν πηχῶν etc., from *ὁ πῆχυς, τοῦ πῆχεως; sometimes also written ἡ πῆχυς, τῆς πῆχυς.

3. Irregular plurals:

ἡ ἀδελφή, ἀδερφή sister, ἀδελφάδες, ἀδερφάδες, -άδων etc.,

ἡ νύμφη (*νύμφη) bride, young woman, daughter-in-law, sister-in-law, νυφάδες, νυφάδων,

ἡ βροχή rain, βροχάδες, βροχάδων,

as well as ἀδελφές, ἀδερφές, ἀδελφῶν etc., νύφες, βροχές etc.

Ἡ μαμμή midwife, has only μαμμῆδες, μαμμῆδων.

4. Of the literary contracted forms in ῆ (1st decl.), the popular language knows only ἡ γῆ earth, τῆς γῆς, τὴν γῆν, ᾧ γῆ, but also uses it undeclined, ἡ γῆς, τῆς, τὴν, ᾧ γῆς.

C. Words in -ι (-ις).

From the contracted feminines in -ις, gen. -εως, of the 3rd decl. in the literary (and ancient) language, the popular language forms an inflexion in -ι following this in -η; for most of them, the literary inflexion is also in use, and we therefore give that also:

ἡ κρίσις judgment, sentence, ἡ πρόφασις excuse, plea.

Popular.

	<i>Sing.</i>		<i>Plur.</i>
N.	κρίσι	πρόφασι	κρίσεις πρόφασες
G.	κρίσις	πρόφασις	(κρισῶν) (προφασῶν)
A.	κρίσι	πρόφασι	κρίσεις πρόφασες
V.	κρίσι	πρόφασι.	κρίσεις πρόφασες.

Literary.

N.	κρίσις	πρόφασις	κρίσεις	προφάσεις
G.	κρίσεως	προφάσεως	κρίσεων	προφάσεων
A.	κρίσιν	πρόφασιν	κρίσεις	προφάσεις
V.	κρίσι	πρόφασι.	κρίσεις	προφάσεις.

Other examples:

ἡ πράξις fact, deed	ἡ ἄνοιξις spring (season)
ἡ πόλις state, city	ἡ κυβέρνησις government
ἡ βρύσι (only popular) spring	ἡ φύσις nature
ἡ μητρόπολις cathedral	ἡ δύναμις strength, power.

Remarks.

1. -η is often written for -ι: κρίση, πρόφαση etc.

2. The gen. pl. of the popular inflexion is rarely used; if it is used it accents the final (-ῶν, like feminines in -η).

In the nom. sing., none of these words accents the final.

D. Words in -οῦ.

Their declension is as follows:

ἡ ἄλεποῦ fox.

<i>Sing.</i>	<i>N.</i> ἄλεποῦ	<i>Plur.</i> ἄλεποῦδες
	<i>G.</i> ἄλεποῦς	ἄλεπούδω(ν)
	<i>A.</i> ἄλεποῦ	ἄλεποῦδες
	<i>V.</i> ἄλεποῦ	ἄλεποῦδες.

In the nom. sing. they accent the final (-οῦ, perispomenon), in the plural they increase one syllable like the masculines in -ᾶς and -ῆς.

Other examples thus declined are:

ἡ μαῖμοῦ the ape	ἡ μυλωνοῦ miller-woman
ἡ ψωμοῦ baker-woman	ἡ ψαροῦ fisher-woman.

These words are mostly feminines of masc. in -ᾶς, such as ὁ ψωμᾶς baker ἡ ψωμοῦ, ὁ μυλωνᾶς miller ἡ μυλωνοῦ, ὁ μπουνταλᾶς blockhead ἡ μπουνταλοῦ, ὁ φωνακλᾶς shrieker ἡ φωνακλοῦ.

E. Words in -ος, sometimes -ο.

Feminines in -ος are declined like masculines (p. 25); there are a good many of them in the literary language, but very few are used by the people, the others being changed or replaced. The following are in use:

ἡ διάλεκτος dialect	ἡ ψῆφος vote
ἡ παράγραφος paragraph	ἡ ἐγκύκλιος circular,

with ἡ ὁδός way and its compounds, ἡ μέθοδος method, ἡ εἵσοδος entry, ἡ ἔφοδος attack, ἡ σύνοδος (eccl.) synod, (parliam.) session.

Instead of ἡ ὁδός the word generally used is ὁ δρόμος or ἡ στράτα. Besides this they use τὸ μονοπάτι foot-path instead of ἡ ἀτραπός, ἡ ἀρρώστια or ἀσθένεια disease for ἡ νόσος, ἡ πλίθα or τὸ τοῦβλο brick for ἡ πλίνθος, τὸ μπαστούνι stick for ἡ ράβδος, τὸ κορίτσι girl, maid for ἡ παρθένος.

Changes in the masculine are ὁ ἄμμος sand for ἡ ἄμμος, ὁ κέδρος cedar for ἡ κέδρος, ὁ κέντρος. Besides these:

ἡ ἄρκτος bear becomes ἡ ἀρκτοῦδα,
 ἡ βάσανος torture, pang τὰ βάσανα,
 ἡ δρόσος dew, coolness ἡ δροσιά,
 ἡ ἔλαφος stag τὸ λάφι,
 ἡ κάμηλος camel ἡ καμήλα,
 ἡ στάμνος jar ἡ στάμνα, τὸ σταμνί,
 ἡ κάμινος oven τὸ καμίνι,
 ἡ νῆσος island τὸ νησί,
 ἡ ἄμπελος vine τὸ ἀμπέλι,
 ἡ κυπάρισσος cypress τὸ κυπαρίσσι,
 ἡ ὕαλος glass τὸ γυαλί.

Sometimes these feminines in -ος are changed into -ο with an inflexion peculiar to the popular language (cf. Lesson 5, § 2, the names of islands and persons in -ο and -ω), but they are then declined in the singular only. In the nom. -ς is dropped and the word is declined: ἡ μέθοδο method, τῆς μέθοδος, τῇ, ᾧ μέθοδο.

Words.

ἡ νίκη	victory	ἡ χάρι,	grace, charm,
ἡ πολιτική	politics	(*ἡ χάρις,	favour
ἡ κατάσταση(ς)	state, condition	τῆς χάριτος)	
ἡ δραχμή	drachma (a modern coin = 1 franc)	ἡ ἀχτίνα	beam
		(*ἡ ἀκτίς)	
ἡ ζάχαρι	sugar	ἡ ἀφοσίωσις(ς)	devotion
ἡ στολή	uniform	ἡ ἐποχή	time, epoch
ἡ φίλη, φιλε- νάδα, φιληνάδα	friend (f.)	ἡ θυγατέρα,	daughter
ἡ σύγκρισις(ς), παραβολή	comparison	κόρη	
ἡ λοτταρία	lottery	ἡ ἀπόδειξις(ς)	proof, receipt
ἡ ἐπίσκεψις(ς)	visit	ἡ σύνεσις(ς), φρο- νιμάδα	intelligence
ἡ βραδεῖα	evening	ἡ ἀγάπη	love
		ἡ συνέπεια	result
		ἡ ὥρα	hour, time

ἡ βασίλισσα	queen	ἀκόμα	yet, still,
ἡ λύπη	grief		besides
ἐδῶ	here	παντοῦ	everywhere.

'Not' is δέ(ν) with the indicative of verbs; it is always put before the verb, as I have not δὲν ἔχω, I have no time δὲν ἔχω ὦρα, he is not here δὲν εἶνε ἐδῶ, have you not? δὲν ἔχεις; For the loss of -ν see p. 13, and p. 18, IV.

Exercise 9.

Ἡ νίκη τοῦ στρατοῦ ἐνθουσίασε (inspired) τὸ λαόν. Πόσες (how many) ἀδελφές (ἀδελφάδες) ἔχεις; Ἐχω δύο ἀδελφές κ' ἕναν ἀδελφόν. Ἐχομε πο(ν)νέντε καὶ βροχή. Τί (what) γνώμη ἔχεις γιὰ (about) τὴν πολιτικὴν τῆς κυβερνήσεως καὶ τὴν κατάστασιν τῆς χώρας; Ἡ πόλις(ς) ἔχει καλοὺς (good) δρόμους καὶ ὠραῖες (fine) πλατεῖες. Ἡ γυναῖκα τοῦ ψωμᾶ εἶναι μπουνταλοῦ. Πόσο κοστίζει (costs) ἡ πήχη; Ἡ πήχη κοστίζει πέντε δραχμές. Ἐχεις ζάχαρι; Ἐκεῖ ὕπαρχουν (there are) ἀρκοῦδες, μαῖμουδες καὶ ἀλεπουδες. Ποῦ κάθεται (lives) ἡ νύφη τοῦ γιатροῦ καὶ οἱ γονεῖς τῆς νύφης; Σοῦ ἀρέσουν (please you) ἡ στολὲς τῶν ἀξιωματικῶ(ν) καὶ τῶ(ν) στρατιωτῶ(ν); Ἀπαγορεύεται (forbidden) ἡ εἴσοδος. Ἐχει τόχην, ἐκέρδισε (he has won) εἰς τὴν λοτταρία χίλιες (a thousand) δραχμές. Ἡ γυναῖκα τοῦ καθηγητοῦ Α. ἔχει (has) χάρι καὶ πολλὰς (many) ἀρετὰς· εἶναι φιλενάδα τῆς μητέρας (μάννας) μου (my) κ'(αἱ) ἔρχεται (comes) αὖριο ἐδῶ γιὰ (to) ἐπίσκεψιν τῶ(ν) γονεῶ(ν) μου (my). Τί (what) χάρι καὶ δροσιά ἔχουν στὴν Ἀθῆνα (in Athens) ἡ (ἡ)μέρες καὶ βραδεῖς τῆς ἀνοιξίς.

Exercise 10.

The west wind and the south wind bring (φέρνουν) rain (pl.). The sun's rays illuminate (φωτίζουν) the earth. The people's love and devotion is the greatest (μεγαλειτερῇ) power of kings and princes. What shows (τί δείχνει) a resemblance between (γεν.) modern (σημερινῆς) time and antiquity? I have the receipt for (γιά) the payment in my (στὴν) pocket. He admires (θαυμάζει) the beauty of the daughter, and the kindness (ἀγαθότητα) of the mother. How many (πόσες) churches has the city? All these (ὅλες αὐτὲς ἡ) acts are proofs of intelligence. She has (α) large (μεγάλῃ) nose. Love for (γιά) nature, the voice of nature. Each (κάθε) speech has dialects. How many (πόσες) sisters have you? I have five brothers, but I

have no sister. The attack of the army upon the city failed (ἀπέτυχε); the death of many (πολλῶν) officers and soldiers and the defeat of the army was the result of the attack.

Conversation.

Κορά, ποῦ εἶναι ἡ Μητρόπολις;
τῆς πόλεως;

Θὰ πηγαίνομε (shall we go) αὔριο
ἐκεῖ γιὰ (for a) ἐπίσκεψι τῆς
φιλενάδας Μαρίας;

Εἶναι ἀλήθεια ὅ,τι (what) λές
(you say) ἢ κάνεις (do you
make) προφάσεις;

Τί (what) γράφουν (write) ἡ ἐφη-
μερίδες γιὰ (about) τὸ θάνατο
τῆς βασίλισσας;

Μητρόπολι δὲν ἔχομε ἐδῶ, κύριοι,
ἀλλὰ πέντε ὠραῖες (handsome)
ἐκκλησίαις.

Λυποῦμαι (I am sorry) πολὺ,
αὔριο δὲν ἔχω ὦρα.

Εἶναι ἀλήθεια· λέγω (I say)
πάντα τήν ἀλήθεια.

Δὲν ἐδιάβασα (I have read) ἀκό-
μα ἐφημερίδες· ἀλλ' ὁ λαὸς
παντοῦ στή(ν) χώρα δείχνει
(shows) μεγάλη (great) λύπη.

FOURTH LESSON.

Third Declension: Neuter Nouns.

These end in -ο and -ι, in -ος, in -α (-μα) and -ιμο;
a few have other endings.

All neuters have nom., acc. and voc. alike in both
numbers.

I. Words in -ο and -ι.

Those in -ο answer to the literary neuters in -ον
(2nd decl., so in ancient Greek); the final -ν in nom.,
acc., voc. is dropped, otherwise the declension is the same
as in the literary language. Thus τὸ μήλον, τοῦ μήλου
etc. apple becomes τὸ μήλο, τοῦ μήλου etc., τὸ βιβλίον, τοῦ
βιβλίου book becomes τὸ βιβλίο, τοῦ βιβλίου.

Words in -ιον in popular speech drop generally (but
not always) the whole syllable -ον, so that, e. g., τὸ παιδίον
child becomes τὸ παιδί, τὸ μαχαίριον knife τὸ μαχαίρι.

§ 1. -ο (also -ιο).

Table of Endings.

<i>Sing. N., A., V.</i>	ο	<i>Plur. α</i>
<i>G.</i>	ου	ω(ν).

Examples: τὸ βουνό mountain, τὸ μήλο apple, τὸ βιβλίον, book, τὸ πρόβατον sheep.

Singular.

N., A., V.	βουνό	μήλο	βιβλίον	πρόβατον
G.	βουνού	μήλου	βιβλίου	προβάτου.

Plural.

N., A., V.	βουνά	μήλα	βιβλία	πρόβατα
G.	βουνῶ(ν)	μήλων(ν)	βιβλίω(ν)	προβάτων(ν).

Others similarly declined:

τὸ αὔγό egg	τὸ ποῦρο cigar
τὸ ξύλον wood, cudgel	τὸ σῦκο fig
τὸ καπέλλο hat	τὸ δικαστήριον court.

Remarks.

1. The popular language shows many new forms, which are added to the ancient and literary class with the ending -ον, sometimes displacing the older forms. The usual changes of form and accent are also found, as with the masculines and feminines: thus τὸ πτερόν wing, feather becomes τὸ φτερό, τὸ καπηλείον becomes τὸ καπηλειό, τὸ σχολεῖον becomes τὸ σχολεῖό.

2. The plural -α is short, as in the literary language, hence μήλα, πρόβατα etc.

3. Proparoxytones often keep the accent on the third from the last in the genitive both singular and plural; as τὸ ἄλογο horse τοῦ ἄλογου, τῶν ἄλογων, τὸ γόνατον knee τοῦ γόνατου, τῶν γόνων. In particular, this accentuation is usual with compound words; as τὸ ἀνδρόγυνον married pair τοῦ ἀνδρόγυνου, τῶν ἀνδρόγυνων, τὸ παληόπαιδον ne'er-do-well τοῦ παληόπαιδου, τῶν παληόπαιδων, τὸ τριαντάφυλλον rose τοῦ τριαντάφυλλου, τῶν τριαντάφυλλων.

In nom., acc., voc. plural, some proparoxytones have a form in -ατα besides the regular ones in -α; as τὸ ἄλογο horse τὰ ἄλογα and τὰ ἀλόγατα, τὸ ὄνειρον dream τὰ ὄνειρα and τὰ ὄνειρατα, τὸ πρόσωπον face τὰ πρόσωπα and τὰ προσώπατα, τὸ βούτυρον butter τὰ βούτυρα and τὰ βουτύρατα. So τὸ ἔργον work has τὰ ἔργα and τὰ ἔργατα.

4. Contracted neuters in -ουν, found in the literary language (2nd decl.), have disappeared from popular speech; other words take their places, as, e.g., instead of τὸ ὀστοῦν bone we have τὸ κόκκαλον.

§ 2. -ι.

Following the accent of the literary language, -ιον (as παιδίον) or -ιον (as μαχαίριον, ὥρολόγιον), the new words in dropping -ον are now accented on the last or last but one (παιδί, μαχαίρι, (ὥ)ρολόγι). In the declension of these shortened words, the popular language runs the ι into the case-endings (-ου, -α, -ων) and thus the accent, if it was on the ι, now shifts to the final. A very large number of popular formations follow the analogy of those taken from the literary language, both in form and accent.

Examples: τὸ παιδί child, τὸ μαχαίρι knife, τὸ (ὥ)ρολόγι or ρολόϊ watch.

Singular.

N., A., V.	παιδί	μαχαίρι	ρολόγι
G.	παιδιοῦ	μαχαιριοῦ	ρολογιοῦ.

Plural.

N., A., V.	παιδιά	μαχαίρια	ρολόγια
G.	παιδιῶ(ν)	μαχαιριῶ(ν)	ρολογιῶ(ν).

In the genitive singular and plural all these words are perispomena.

Pronounce: *pedh'íú, pedh'íá, pedh'í'ón, macher'íú, macher'íá, macher'í'ón* etc. (cf. p. 5).

Other examples:

τὸ ἀρνί (*τὸ ἀρνίον) lamb	τὸ ταξεῖδι (*τὸ ταξείδιον)
τὸ τυρί (*ὃ τυρός) cheese	journey
τὸ κερί (*ὃ κηρός, τὸ κηρίον)	τὸ χτένι (*τὸ κτένιον) comb
wax candle	τὸ ἀγγελάκι angel
τὸ τραγοῦδι (*τὸ ᾄσμα) song	τὸ κουδουνάκι little bell.

Remarks.

1. The form in -ι is a great favourite in popular speech; and large numbers of literary masc., fem. and neuter words are either made into such with certain changes of form, or replaced by new popular formations. Here are some examples:

ὁ ποταμός river	τὸ ποτάμι	ὁ λέων lion	τὸ λεοντάρι
ὁ χάρτης paper	τὸ χαρτί	ὁ πούς foot	τὸ πόδι, ποδάρι
ὁ ἀστήρ star	τὸ ἀστέρι	ὁ ὄφις snake	τὸ φίδι
ὁ κώδων bell	τὸ κουδοῦνι	ἡ τράπεζα table	τὸ τραπέζι

ἡ κεφαλή head τὸ κεφάλι	ἡ ὀφρὺς eyebrow τὸ φρύδι
ἡ νῆσος island τὸ νησί	τὸ παράθυρον window τὸ παραθύρι
ἡ χεὶρ hand τὸ χέρι	τὸ ὄμμα (ὀμμάτιον) eye τὸ μάτι
ἡ χιών snow τὸ χιόνι (cf. feminines in -ων p. 44, Rem. 1)	τὸ ἅλας salt τὸ ἄλατι.

So also we have τὸ κρασί wine instead of ὁ οἶνος, τὸ ψωμί bread for ὁ ἄρτος, τὸ ψάρι fish for ὁ ἰχθύς, τὸ σπίτι house for ἡ οἰκία, τὸ φεγγάρι moon for ἡ σελήνη, τὸ πουλί bird for τὸ πτηνόν, τὸ καράβι ship for τὸ πλοῖον, τὸ κομμάτι bit, piece for τὸ τεμάχιον, τὸ καλοκαίρι summer for τὸ θέρος, and others.

To this class belong the innumerable diminutives in -άκι, which are often used in coaxing; as ἀγγελάκι dear little angel, τὸ ἀδελφάκι brotherkin, little brother or sister, τὸ χαρτάκι a bit of paper, τὸ τραπεζάκι a little table, poor table, τὸ κεφαλάκι little head, τὸ νησάκι islet, παιδάκι little child, τὸ μαχαιράκι little knife, τὸ ἀρνάκι lambkin, τὸ χεράκι little hand, τὸ ματάκι little eye, τὸ φιλάκι little kiss, τὸ κομματάκι a little bit, etc.

2. Τὸ μέλι honey (lit. τοῦ μέλιτος) is declined like (ὦ)ρολόγι, τοῦ μελιῶς etc.

§ 2. -ιο.

There are a good many words in -ιο (-ιον) kept in the colloquial language; we give the following examples:

τὸ δωμάτιο room (beside ἡ κάμαρα)	τὸ ἐστιατόριο restaurant
τὸ πεζοδρόμιον pavement, path	τὸ τιμολόγιον price list
τὸ συμβούλιον council (as τὸ ὑπουργικὸν συμβούλιον ministerial council, cabinet)	τὸ ἐμπόριον trade
τὸ συνέδριον meeting, conference	τὸ ἐμπόδιον hinderance
	τὸ λογοπαίγνιον pun
	τὸ εὐαγγέλιον gospel
	τὸ ἐπεισόδιον event, episode.

Changes of accent and form are also found; as τὸ χωριό village for τὸ χωρίον, τὸ θηρίον wild beast for τὸ θηρίον.

II. Words in -ος.

Table of Endings.

<i>Sing. N., A., V.</i> ὁς	<i>Plur.</i> η
<i>G.</i> οὗς	ῶ(ν).

Example: τὸ δάσος wood, forest.

	<i>Singular.</i>	<i>Plural.</i>
N., A., V.	δάσος	δάση
G.	δάσους	δασῶ(ν).

The gen. pl. always accents the last (-ῶν). The gen. sing. often has -ου for -ους: τοῦ δάσου, ἔθνου etc.

Other examples are:

τὸ ἔθνος people, nation	τὸ μέρος part, side, place
τὸ εἶδος kind, sort	τὸ κέρδος gain.

Remarks.

1. These words correspond to the literary contracted neuters in -ος (3rd decl.), many of which are changed or disappear in the popular language. Thus:

τὸ ἄνθος flower	τὸ λουλοῦδι	τὸ σκοτός dark	τὸ σκοτάδι,
τὸ ὄρος hill	τὸ βουνό	σκοτίδι	
τὸ ψυχός cold	τὸ κρύο	τὸ χεῖλος lip	τὸ (ἄ)χεῖλι,
τὸ ζεύγος pair	τὸ ζευγάρι		

ὁ χρόνος year is generally used instead of τὸ ἔτος (see p. 26). Some new popular forms must be added; as τὸ κόστος cost, τὸ φάρδος (for τὸ πλάτος) width.

2. With or instead of the plural ending -η some words have -ια, as:

τὸ λάθος mistake	τὰ λάθη and λάθια,
τὸ πάθος pain, passion, illness	τὸ πάθη and πάθια,
τὸ στῆθος breast	τὰ στήθη and στήθια,
τὸ πάχος fat,	τὰ πάχια bits of fat,
τὸ σκέλος leg, thigh	τὰ σκέλια.

III. Words in -α (-μα) and -μο.

§ 1. -α (-μα).

These increase by one syllable in the gen. sing. and all through the plural.

There is always μ before the final α; the single exception is τὸ γάλα milk.

Table of Endings.

<i>Sing.</i>	N., A., V.	α	<i>Plur.</i>	ατα
	G.	ατος, άτου		άτω(ν).

Examples: τὸ σῶμα body, τὸ γράμμα letter, τὸ ὄνομα name.

			<i>Singular.</i>		
<i>N., A., V.</i>	σῶμα		γράμμα		ὄνομα
<i>G.</i>	σώματος, σω- μάτου		γράμματος, γραμ- μάτου		ονόματος, ὀνο- μάτου.
			<i>Plural.</i>		
<i>N., A., V.</i>	σώματα		γράμματα		ὀνόματα
<i>G.</i>	σωμάτων(ν)		γραμμάτων		ονομάτων(ν).

Other examples:

τὸ στρῶμα mattress	τὸ ἀριστούργημα masterpiece
τὸ βῆμα step	τὸ πάτωμα stage, platform,
τὸ δυστύχημα misfortune	storey.
τὸ σφάλμα mistake	

Remarks.

1. These words answer to the neuters in *-α* (3rd decl.) of the literary and ancient language, and they keep the same declension, except in the gen. sing. *-άτου* which belongs to the popular language only. In these also there are many changes; an important one is the change of *γ* and *υ* to *μ* before *-μα*, as lit. τὸ πρᾶγμα thing, pop. τὸ πρᾶμμα, lit. τὸ θαῦμα wonder, pop. τὸ θάμμα. Similarly we have τὸ φέμμα lie from the ancient φεῦσμα (φεῦδος).

New popular formations are τὸ νανούρισμα, νανάρισμα lullaby, τὸ μάτιζασμα bewitching, overlooking (the evil eye).

2. The declension of τὸ γάλα milk is regular: τοῦ γάλατος and γαλάτου etc.

§ 2. -ιμο.

These also have one syllable more in the plural, but in the gen. sing. two forms, one increasing and one not.

All are new popular formations. Many express the verbal act or state, and so naturally form no plural.

Table of Endings.

<i>Sing.</i>	<i>N., A., V.</i>	ιμο	<i>Plur.</i>	ίματα
	<i>G.</i>	ίματος, ιμάτου, ίμου		ιμάτων(ν).

Example: τὸ γράψιμο writing, act of writing.

		<i>Singular.</i>	<i>Plural.</i>
<i>N., A., V.</i>	γράψιμο		γραφίματα
<i>G.</i>	γραφίματος, γραφιμάτου, γραψίμου		γραφιμάτων(ν).

Other examples:

τὸ φέρσιμο carrying, beha- viour, appearance	τὸ θάψιμο burial
τὸ τάξιμο vow	τὸ κόψιμο cut, cutting
	τὰ κοφίματα internal pains,

and used only in plural, τὰ γεράματα old age, τὰ τρεχάματα troubles, embarrassments.

IV. Particular points to note.

τὸ κρέας meat, τοῦ κρέατος or κρεάτου, τὰ κρέατα, τῶν κρεάτων,
 τὸ τέρας monstrosity, τοῦ τέρατος or τεράτου, τὰ τέρατα, τῶν τεράτων,
 τὸ φῶς light, τοῦ φωτός, τὰ φῶτα illumination, τῶν φώτων,

all borrowed from the literary language.

Τὸ δίχτυ net comes from δίκτυον, as μαχαίρι, (ὦ)ρολόγι from μαχαίριον, ὥρολόγιον, and follows the inflexion of -ι (-ιον): τοῦ διχτυοῦ, τὰ δίχτυα, τῶν διχτυῶν.

Τὸ δάκρυ tear (lit. τὸ δάκρυ and τὸ δάκρυον): the popular language uses only this nom., acc., voc. form; for the rest it uses τὸ δάκρυο, τοῦ δακρύου, τὰ δάκρυα, τῶν δακρύων.

Τὸ πῦρ fire is used only as a military command, πῦρ! Fire! The ordinary word for fire is ἡ φωτιά.

Τὸ βίος livelihood, property is unchanged: τοῦ βίος.

General Remarks on Declension.

1. In Greek the plural is often used where we use the singular; as heat ἡ ζέστη, ἡ ζέστες, health ἡ ὑγεία, ἡ ὑγεῖες (μὲ τες ὑγεῖες σας! may it do you good!), meat τὸ κρέας, τὰ κρέατα.

2. Many words are used only in the plural; as τὰ μεσάνυχτα midnight, τὰ βάσανα torment, τὰ σάλια spittle, τὰ φούνια purchase, things bought.

3. We often use nouns without the article, as bread, wine, trees, to designate the things as a class, in general, without saying which in particular. Greek also expresses this without the article. E.g., He sells paper, pens, and pencils πωλεῖ χαρτί, πέννες καὶ μολύβια.

If such a word is used with a noun that denotes quantity, number, or weight, or with a substantive nu-

meral, the literary language uses the genitive of the thing (partitive), but the popular language puts it in the same case as the noun of number or quantity (apposition); e.g., I have bought an oke of cherries, a dozen handkerchiefs ἀγόρασα μιὰ ὀκά (cf. p. 43, 6) κεράσια, μιὰ ντουζίνα μανδύλια; I see thousands of men βλέπω χιλιάδες ἀνθρώπους, χιλιάδες κόσμο.

Words.

τὸ στόμα	mouth	τὸ γαρ(ο)ύφαλλο	pink
τὸ δάχτυλο	finger	τὸ τσουράπι	sock
(*ὁ δάκτυλος)		τὸ παπούτσι,	shoe, boot
ὁ ἥλιος	sun	στιβάλι	
ἡ (ἥ)λιακάδα	sunshine	ἡ ἄμαξα, τὸ	carriage
τὰ φρούτα	fruit	ἄμάξι, ἡ κα-	
τὸ σταφύλι	grape	ρότσα	
τὸ ροδάκινο	pomegranate	τὸ καπέλλο	hat
τὸ φαγί, φαί	meal	τὸ πιπέρι	pepper
τὸ πεπόνι	melon	ἡ ντουζίνα	dozen
τὸ κορίτσι	girl, maiden	τὸ νερό	water
τὸ κοριτσάκι	little girl	ἡ σάλα	drawing-room,
τὸ λεπτὸ	a leptο		saloon
(*λεπτόν)	(= 1 centime)	ἡ κόλλα	sheet (of paper)
ἡ μπουτίλια, τὸ	bottle	ὁ λόχος	company
μπουκάλι		τὸ τάγμα	battalion
τὸ ποτήρι	glass	τὸ σύνταγμα	regiment
τὸ πορτοκάλι	orange	τὸ ἀγῶρι, ἀγόρι	boy, lad
τὸ φιλί	kiss	τὸ ἀχλάδι	pear
ἡ πορτίτσα	little door	δῶσέ μου	give me
τὸ παραθυράκι	little window	τί;	what? what
τὸ περιβόλι	garden		sort?
τὸ σκυλί	dog	οὔτε, μήτε	not even
τὸ μπουκέτο	bouquet,	οὔτε . . οὔτε,	neither — nor
	wreath	μήτε . . μήτε	
τὸ μπουκετάκι	little wreath	μόνο, μονάχα,	only, alone
τὸ τριαντάφυλλο	rose	μοναχά	

Νά there! see! there you are! The following noun is in the nom., as νά ἡ μητέρα there is the mother! — See further Lesson 23, under B, 3.

A glass of wine ἓνα ποτήρι κρασί, a wineglass ἓνα ποτήρι τοῦ κρασιοῦ, a glass of water ἓνα ποτήρι νερό, a waterglass ἓνα ποτήρι τοῦ νεροῦ.

Exercise 11.

Ἔχομε δυὸ πόδια, δυὸ χέρια, δυὸ μάτια, ἓνα στόμα· πόσα (how many) δάχτυλα ἔχομε; Τὸ σπίτι εἶναι μικρὸ (small), ἔχει μόνο δυὸ δωμάτια (κάμαρες) καὶ τὴν κουζίνα, ἀλλ' ἔχει φῶς, ἀ(γ)έρα καὶ ἥλιο. Ποῦ εἶναι τὸ κουδοῦνι τοῦ σπιτιοῦ; Τὸ κρύο τοῦ χειμῶνα, ἡ ζέστες τοῦ καλοκαιριοῦ. Τὰ πουλιά ἔχουν φτερά καὶ φτεροῦγες. Τί φρούτα ἀγαπᾶτε

(do you want), κυρία; Δώσέ μου σταφύλια, μήλα κ' ἓνα πεπόνι. Μὲ δάκρυα στὰ μάτια τὸ κοριτσάκι μᾶς εἶπε (told us) γιὰ (about) τὰ δυστυχήματα καὶ τὴ φτώχεια τῶ(ν) γονέω(ν) του (her). Τὸ κρέας δὲν εἶναι ἀκριβό (dear), ἡ ὁκᾶ κοστίζει (costs) μονάχα μιὰ δραχμὴ καὶ δέκα (ten) λεπτὰ. Διάφορα (different) εἶδη κρασὶ καὶ μπίρα. Φέρε (bring) μας (us) δύο μποτίλιες κρασὶ καὶ πέντε ποτήρια τοῦ κρασιοῦ. Ἐκεῖ στὸ βουνό εἶναι (is, lies) ὁλομόναχο (all alone) ἓνα σπιτάκι μὲ μιὰ πορτίτσα καὶ δυὸ παραθυράκια. Στὰ χωριά τὰ σκυλιὰ εἶνε οἱ φυλάκοι τῶν σπιτιῶν καὶ τῶν περιβολιῶν. Νὰ τὸ ψωμί, θέλεις (do you want) καὶ μέλι καὶ γάλα; Ἕνα ποτήρι νερό, ἓνα ποτήρι τοῦ νεροῦ. Βαρέθηκα (I am tired) τὸ κρέας, δὲν ἔχεις ψάρι καὶ αὐγά; Ἕνα μπουκέτο ἀπὸ (of) τριαντάφυλλα, γαρούφαλλα, μενεξέδες, καὶ διάφορα ἄλλα (various other) λουλούδια. Πέντε ζευγάρια κάλτσες, ἔξι ζευγάρια τσουράπια, καὶ δυὸ ζευγάρια παπούτσια.

Exercise 12.

Here is bread, here is the bread. Here is a piece of bread; do you want (θέλετε) milk and coffee too? I bring (φέρνω) a bottle of wine and two glasses of water. I have bought (ἐφθόνισα) coffee, sugar, butter, and a dozen eggs. He has two tables and a dozen chairs in the room. The fifty (πενήντα) sheets of paper cost (ἔχουν, κοστίζουν) one drachma and twenty (εἴκοσι) lepta. A company of soldiers, a battalion, a regiment of soldiers. How many (πόσα) children has he? He has five children, three (τρία) boys and two girls. Here are the keys of the house. The year has twelve (δώδεκα) months; what (ποιὰ) are the names of the months? The house is not large (μεγάλο); it has only three storeys and in each storey are five rooms. A glass of water, two glasses of beer, six glasses of wine; a water-glass, two beer-glasses, five wine-glasses. What have you in your hand? A knife? No, it is fruit, a pear and a fig. John (Γιάννη), where is the hat and the stick? The stick is in the corner of the room, sir; I will bring (φέρνω) the hat at once. The little child had (εἶχε) a wreath of flowers in (his) little hand. A carriage with (μέ, acc.) two horses. Heaven and earth are God's works. Where is the salt and the pepper? Good (φρόνιμα) children are their parents' joy.

Conversation.

Τί θέλετε (do you want), κύριε, νερό καὶ κρασί ἢ μπίρα;	Δὲν θέλω (I want) οὔτε κρασί οὔτε μπίρα· δώσέ μου γάλα, ψωμί καὶ μέλι.
Πόσα (how many) παιδιά ἔχετε;	Ἔχω πέντε παιδιά, τέσσερα (four) κορίτσια καὶ ἓνα ἀγῶρι.
Μανάβη, τί φρούτα ἔχεις;	Ἔχω σῦκα, ροδάκινα καὶ στα- φύλια, κυρά.
Δὲν ἔχεις καὶ πορτοκάλια;	Δὲν ἔχω, κυρία· τὰ πορτοκάλια ἀκόμα δὲν εἶναι γινωμένα (ripe).

FIFTH LESSON.

Proper Names.

I. All proper names, whether of persons or places, have as a rule the definite article in modern Greek.

Their declension and form corresponds in general with those of the common nouns.

§ 1. Masculine proper names end always in -ος, -ας, -ης. Examples:

- ὁ Ρωμηός the modern Greek (often with a touch of contempt), τοῦ Ρωμηοῦ etc., οἱ Ρωμηοί etc.,
- ὁ Ἑλληνας the Greek, τοῦ Ἑλλήνα, τὸν Ἑλληνα, (ῶ) Ἑλληνα, οἱ Ἑλληνες, τῶν Ἑλλήνων, τοὺς Ἑλληνες, (ῶ) Ἑλληνες, also Ἑλληνάδες etc.,
- ὁ Περικλῆς Pericles, τοῦ Περικλῆ etc., οἱ Περικλῆδες etc. (cf. παπουτσήs, p. 36),
- ὁ Γιάννης John, τοῦ Γιάννη etc., οἱ Γιάννηδες etc. (cf. μανάβηs, p. 36).

Personal names in -ος often have in the voc. sing. -ο for -ε. E.g., ὁ Πέτροs Peter, Πέτρο; ὁ Μῆτροs (short for Δημήτριος) Demetrius, Μῆτρο; ὁ Νίκοs (short for Νικόλαος) Nicholas, Νίκο. Others have -ε and -ο; as Παῦλοs Paul, Παῦλε and Παῦλο (Paul is also ὁ Παυλῆs).

Family names in -ας and -ης often make their plural also in -αῖοι; as Πετμεζᾶs, Πετμεζαῖοι and Πετμεζάδες, Κολοκοτρώνηs, Κολοκοτρωναῖοι and Κολοκοτρώνηδες.

§ 2. Feminine proper names end mostly with -α and -η; as:

- ἡ Ρωμηά the modern Greek, τῆs Ρωμηᾶs etc., ἡ Ρωμηές etc.,

ἡ Ἑλληνίδα the Greek woman, τῆς Ἑλληνίδας etc.,
 ἡ Ἑλληνίδες etc.,
 ἡ Πηνελόπη Penelope, τῆς Πηνελόπης etc.

Add to these:

a. Personal names (Christian or given names) in -ω;
 as ἡ Μαριγώ (Mary, Polly), τῆς Μαριγῶς, τῇ Μαριγῶ, ὦ
 Μαριγῶ, pl. Μαριγοῦδες, Μαριγοῦδων. So Κατίγκω Katie,
 ἡ Ἑλέγκω Nellie, ἡ Φρόσω (short for Εὐφροσύνη), ἡ Ἀρ-
 γυρώ, ἡ Σαχάρω.

b. Island names in -ο; as ἡ Σάμο Samos, τῆς Σάμος,
 τῇ Σάμο, (ὦ) Σάμο; so ἡ Ἄνδρο, Τήνο, Πάρο, Κύπρο. In
 the literary language these are declined as in -ος: ἡ Σά-
 μος, τῆς Σάμου etc., ἡ Ἄνδρος, Τήνος, Πάρος, Κύπρος.

c. City names in -πόλις(ς) (ἡ πόλις city); as Κωνσταν-
 τινούπολις(ς) Constantinople, ἡ Πετρούπολις(ς) Petersburg, ἡ
 Νεάπολις(ς) Naples. Constantinople is generally called
 shortly ἡ Πόλις(ς), and the name is written short Κων/πολις.

§ 3. Neuter proper names end always in -ο and -ι;
 as τὸ Βερολίνο Berlin, τὸ Ἀμβούργο Hamburg, τὸ Λονδίνο
 (or ἡ Λόνδρα) London, τὰ Δαρδανέλλια the Dardanelles,
 τὰ Γιάννενα (*Ἰωάννινα) Janina, τὸ Παρίσι Paris, τὸ Θιάκι
 Ithaca.

§ 4. Family names often end in -αδης, -ιδης, -ακης,
 -ακος, -ατος, -εας, -πουλος, sometimes in a genitive form.
 Many are made from the father's name (πατρωνυμικά),
 often with an addition denoting position, quality, etc.
 E.g., Δημήτρης Δημητριάδης or Παπαδημητρίου, Βασίλης
 Βασιλόπουλος, Ἀντώνης Ἀντωνάκης.

Women are designated by the husband's name in
 the genitive, without article; as Μαρία Δημητριάδη, κυρία
 Δημητριάδη, — Ἀθηνᾶ Βασιλοπούλου, κυρία Βασιλοπούλου.
 — If the maiden name is given, τὸ γένος (by birth) is
 added, with the name in the genitive (father's); as Ἀθηνᾶ
 Βασιλοπούλου τὸ γένος Ἀντωνάκη.

Besides the Christian names common with us, Peter,
 Paul, Maria, Helen, etc., the ancient Greek names are
 common: Περικλῆς, Σωκράτης, Θεμιστοκλῆς, Ἀριστοτέλης,
 Λυκοῦργος, Πηνελόπη, Καλλιόπη, Μελπομένη, Ἀθηνᾶ, Ἀντι-
 γόνη, Ἀφροδίτη, and others.

§ 5. In English, the possessive often stands before
 its governing noun, as England's heroes or Peter's hat; this

order in also used in Greek, but the article is used with both: τὸ ἐμπόριο τῆς Ἑλλάδας or τῆς Ἑλλάδας τὸ ἐμπόριο, τὸ καπέλλο τοῦ Πέτρου or τοῦ Πέτρου τὸ καπέλλο.

II. Exceptionally the article is dropped:

1. Before personal names:

a. In titles, notices, headings and the like, when made by the person in question; as (on door and visiting card) Δημοσθένης Σελᾶς, Δικηγόρος Demosthenes Selas, Barrister (business heading), Βιβλιοπωλεῖο(ν) Λεωνίδα Ἀγ- γελοπούλου Bookshop of Leonidas Angelopoulos.

b. Names of streets and squares containing a personal name: ἡ ὁδὸς Κολοκοτρώνη Kolokotronis Street, ἡ ὁδὸς Ἀθηνᾶς Athena Street, ἡ πλατεῖα Καραϊσκάκη Karaïskakis Square.

2. Before any proper name:

a. When preceded by a descriptive phrase with an article; as:

ἡ πρωτεύουσα Ἀθήνα the capital Athens,

τὸ νηεὶ Ἀνδρου the island of Andros,

ὁ ἀδελφός μου Ἀριστείδης my brother Aristides,

ὁ κύριος Βασιλόπουλος, ἡ κυρία Αἰμιλία, ἡ δεσποινίδα Καλλιόπη Mr. Vassilopoulos, Mrs. Emilie, Miss Kalliope.

If such a phrase follows the name, the article is almost always kept; as ἡ Ἀθήνα ἡ πρωτεύουσα τῆς Ἑλλάδας Athens, the capital of Greece, ὁ Γουλιέλμος ὁ Δεύτερος William the Second.

b. After verbs and expressions of naming; as:

αὐτὸ τὸ νηεὶ λέγεται (ὀνομάζεται) Τήνο this island is called Tinos,

ἡ πρωτεύουσα τῆς Τουρκίας ^{τώρα} λέγεται (ὀνομάζεται) ~~Κων/πολίς~~ ^{Ἀγκυρα} the capital of Turkey is called Constantinople,

καὶ οἱ δύο λέγονται Παπαδόπουλοι both are called Papadopoulos,

τὸν λέμε Κώστα we call him Constantine,

τὰ ὀνόματα τῶν ἀδελφῶν μου εἶναι Θεόδωρος, Μιχάλης καὶ Λυκούργος the names of my brothers are Theodore, Michael, and Lycurgus.

III. 'For', 'to', of the goal, is εἰς (ς, σέ) or γιά (*διά) with acc.: he has gone to Italy ἔφυγε στήν or γιά τὴν Ἰταλία.

IV. Observe :

- ἡ Ἑλλάδα Greece, ὁ Ἕλληνας Greek (*m.*), ἡ Ἑλληνίδα Greek (*f.*),
 ἡ Γερμανία Germany, ὁ Γερμανός German (*m.*), ἡ Γερμανίδα German (*f.*),
 ἡ Γαλλία France, ὁ Γάλλος, Φραντζέζος Frenchman, ἡ Γαλλίδα, Φραντζέζα Frenchwoman,
 ἡ Ἀγγλία England, ὁ Ἀγγλος, Ἰγγλέζος, Ἑγγλέζος Englishman, ἡ Ἀγγλίδα, Ἰγγλέζα, Ἑγγλέζα Englishwoman,
 ἡ Ἰταλία Italy, ὁ Ἰταλός Italian (*m.*), ἡ Ἰταλίδα Italian (*f.*),
 ἡ Τουρκία Turkey, ὁ Τοῦρκος Turk, ἡ Τοῦρκισσα Turkish woman,
 ἡ Ρουσία Russia, ἡ Αὐστρία Austria, ἡ Ρουμανία Roumania,
 ἡ Βαυαρία Bavaria, ἡ Εὐρώπη Europe, τὸ Βέλγιο Belgium,
 ἡ Εὐβοία Eubœa, ἡ Κρήτη Crete, ἡ Κύπρος Cyprus, ἡ Κέρκυρα Corfu,
 ἡ Κεφαλλονία Cephalonia, ἡ Ζάκυνθος Zante, τὸ Τσιρίγο Cerigo,
 ἡ Ἀθῆνα Athens, ἡ Πάτρα Patras, ὁ Πειραιάς Piræus, ἡ Σπάρτη Sparta,
 ἡ Ἀεφίνα Eleusis, ἡ Πεντέλη, τὸ Μενδέλι Pentelicon, ὁ Ὑμηττός, ὁ Τρελλός Hymettus,
 ὁ *Γεώργιος, Γιώργιος (Γηώργης), Γιώργος George,
 ὁ *Κωνσταντῖνος, Κώστας, Κωστής Constantine,
 ἡ Σοφία Sophie, ἡ Ἀγγελικὴ Angelica, ὁ Ὅμηρος Homer.

Remark. To denote exalted personages, or in titles of books, business headings, names of streets, etc., the names and forms of the literary language are often used.

Words.

Ὁ διάδοχος successor, ὁ διάδοχος τοῦ θρόνου, ὁ Διάδοχος crown-prince.

Ἡ δύναμις(ς) strength, power; ἡ Μεγάλη Δύναμις Great Power, προστατίδες Δυνάμεις protecting powers.

ἡ πρωτεύουσα	capital	ὁ κυρίαρχος	sovereign
ἡ πατρίδα	fatherland	ὁ Σουλτάνος	Sultan
τὸ μέρος	part, place	ἡ κατοχή	possession
ἡ διοίκησις(ς)	government	τὸ θέατρο	theatre
ὁ διοικητής	governor	ἡ γυναῖκα	wife, woman

ἡ σύζυγος	consort
τὸ γάντι	glove
τὸ ποίημα	poem
τὸ διήγημα	narrative
ἡ Πρωσσία	Prussia
ἡ δεσποινίδα	young lady
ἡ ἐξαδέλφη	cousin (f.)
ἡ χήρα, χηρε- μένη	widow

ἡ ἐκδρομή	excursion
τὸ ἀκρωτήριο	cape
πῶς;	how?
ἦταν, ἦτανε	he, she, it was
λέγεται, ὀνομά- ζεται	is called
λέγονται, ὀνο- μάζονται	are called.

Exercise 13.

Βασιλεῦς τῶν Ἑλλήνων εἶναι (ὁ) Κωνσταντῖνος ὁ IB' καὶ ἡ βασίλισσά των (their) λέγεται Σοφία τ' ὄνομα τοῦ Διαδόχου εἶναι Γεώργιος. Ἡ πρωτεύουσα τῆς Ἑλλάδας εἶναι ἡ Ἀθήνα, ἄλλες πόλεις τῆς χώρας εἶναι ὁ Πειραιάς, ἡ Πάτρα, ὁ Βόλος, ἡ Καλαμάτα καὶ ἡ Σπάρτη. Ἀπὸ (of) τὰ νησιὰ τὰ σπουδαιότερα (the chief) εἶναι ἡ Εὐβοία, ἡ Σύρα, ἡ Ἄνδρο, ἡ Τήνο, τὸ Τσιρίγο, ἡ Ζάκυνθος, ἡ Κεφαλλονία, ἡ Ἄγρια Μαύρα, ἡ Κέρκυρα καὶ ἄλλα· ἡ Ἰθάκη, ἡ πατρίδα τοῦ Ὀδυσσεύς, λέγεται (is called) ἀπὸ τὸ λαὸ Θιάκι. Ἡ Κρήτη δὲν εἶναι πλέον μέρος τῆς Τουρκίας; ἡ Ρωσσία, ἡ Ἀγγλία, ἡ Γαλλία καὶ ἡ Ἰταλία ἦτανε προστάτιδες Δυνάμεις τῆς Κρήτης, τώρα εἶναι ἐλληνική. Καὶ πῶς εἶνε μὲ (with) τὴν Κύπρο; Τῆς Κύπρου ὁ κυρίαρχος εἶνε ὁ Σουλτάνος· τὴν κατοχὴν καὶ τὴν διοίκησιν τῆς Κύπρου ἔχει ἡ Ἀγγλία. — Τὸ Λονδίνο (ἡ Λόνδρα), τὸ Παρίσι καὶ τὸ Βερολίνο εἶνε ἡ μεγαλειότερες (the greatest) πόλεις τῆς Εὐρώπης. Ἐχθὲς εἶδα (I saw) τὸν κύριον Βλαβιανὸν καὶ τὴν κυρίαν Βλαβιανοῦ στὸ θέατρο.

Exercise 14.

To morrow I am off (φεύγω) to England. Who (ποιὸς) is this (αὐτὸς ὁ) gentleman, a German or a Frenchman? He is neither German nor French, but Italian. And who (ποιὰ) is the lady? She is a Greek. Where are Constantine's books, Sophy's gloves, Peter's shoes? I live (κάθομαι) in Homer Street, in the house of the lawyer Levidis. Mrs. Kalliope Gutakis is a Damianos by birth. (Title of book:) Poems and Tales by Themistocles Argyniades. Berlin is the capital of Prussia, Vienna is the capital of Austria, and Constantinople capital of Turkey. Do you know (ξέρεις) the island of Samos? Miss Angelica Kypriadis was in the theatre yesterday; her (της) cousin

Anastasia, widow of Professor Andreas Dimitriades, was there too. What is the name of the king of Roumania, and the emperor of Austria? Prince Otto of Bavaria was the first (πρῶτος) king of Greece. From Athens we made excursions to Piræus, Salamis, Eleusis, Marathon, Laurium, and Cape Sunium, to Pentelikon and Hymettus.

Conversation.

Γερμανὸς εἶνε τοῦτος ὁ (this)
κύριος, ἢ Ἰγγλέζος (Ἄγγλος);

Πόσα (how many) παιδιά εἶχεν ὁ
μακαρίτης (late) Γεώργιος ὁ
Πρῶτος, ὁ βασιλεὺς τῶν Ἑλ-
λῶνων;

Καὶ πῶς ὀνομάζονται αὐτοί;

Εἶναι πανδρεμμένος (married) ὁ
τῶν βασιλεῶν;

Δὲν εἶνε οὔτε Γερμανὸς οὔτε
Ἄγγλος· τὸ Βέλγιο εἶνε ἡ
πατρίδα του (his).

Μία κόρη εἶχεν ὁ βασιλεὺς, τοῦ
(who) λέγεται Μαρία, καὶ πέντε
γυιούς.

Κωνσταντῖνος, Γεώργιος, Νικό-
λαος, Ἀνδρέας καὶ Χριστόφορος.
Ναί, εἶναι ἡ σύζυγός του (this)
εἶναι ἡ βασίλισσα Σοφία, μὴ
ἀδελφὴ τοῦ αὐτοκράτορα τῆς
Γερμανίας Γουλιέλμου.

SIXTH LESSON.

Prepositions.

Prepositions are simple (proper) or compounded (improper).

§ 1. Simple Prepositions always govern the accusative. They are:

1. Εἰς, shortened ᾽ς, σέ (εἰς, εἰσέ, σέ) in, to, at, on; for example:

Στὸ νερό in the water.

Στὴν κάμαρα in the room.

Στὴν ἐξοχὴ in the country.

Πηγαίνω στὸ ταχυδρομεῖο, στὴν ἀστυνομία, στὸν γιαντρί.

I go to the post, to the police, to the doctor.

Πηγαίνει στὴν πόλιν, στὴν Ἰταλία.

He goes to the city, to Italy.

Στὸ ταξίδι on the journey.

Στὸ ταχυδρομεῖο ἔλαβα τὸ γράμμα.

At the post-office I received the letter.

Στὴν ἀγορὰ at, in, to the market.

2. Ἀπὸ from, of, since; for example:

Ἔρχομαι ἀπὸ τὸ σπίτι.

I come from home, from the house.

Ἔλαβα ἓνα γράμμα ἀπ(ὸ) τὸν ἀδελφό μου.

I received a letter from my brother.

Ἀπὸ καιρὸ σὲ καιρὸ from time to time.

Ἀπ(ὸ) τὴν Ἀθήνα from Athens.

Ἀπ(ὸ) τὸ χέρι του from his hand.

Ἀπ(ὸ) τὸ φόβο του for fear of it.

Τὸν ἔχασα ἀπ(ὸ) τὰ μάτια μου I have lost sight of it. him

Ἀπὸ μάρμαρο of marble.

Ἀπὸ δυὸ ἡμέρες two days since.

Ἀπὸ τότε since then.

It has been already mentioned that ἀπό often drops its final -ο before τ-sounds (p. 19).

3. Μέ with, besides, by; for example:

Ἔρχεται μὲ τὸν πατέρα, μὲ τὸ φίλο.

He comes with his father, with his friend.

Μὲ μεγάλη χαρά with great pleasure.

(Ὁ)μιλῶ μ' ἐσένα I speak with you.

Μὲ τὴν πόστα by post.

Κόβω μὲ τὸ μαχαίρι I cut with the knife.

Βλέπομε μὲ τὰ μάτια we see with our eyes.

4. Γιά (*διά) for, on account of, about; for example:

Γιατρικὸ γιὰ τὸ στομάχι medicine for the stomach.

Αὐτὸ εἶνε καλὸ γι' αὐτόν that is good for him.

Πληρώνω γιὰ ὅλους I pay for all.

Γιὰ τὴν πατρίδα for one's native land.

Γιὰ τρία χρόνια for three years.

Σ' εὐχαριστῶ γιὰ τὴν καλωσύνη σου.

I thank you for your kindness.

Τὸν κατακρίνω γιὰ τὴν τεμπελιά του.

I blame him for his laziness.

Γι' αὐτόν τὸ σκοπὸ with this aim.

Σπίτι γιὰ πούλημα a house for sale.

(Ὁ)μιλοῦμε γιὰ σένα we speak of you, about you.

Χαίρομαι γι' ὅλ(α) αὐτά I am glad of all this.

Φεύγω γιὰ τὸ Βερολίνο.

I am off to Berlin, setting out for Berlin.

5. Κατά according to, over against, towards; for example:

Κατὰ τοὺς νόμους according to the laws.

Κατὰ τὴ συμφωνία μας according to our bargain.

Κατὰ τὸν καιρὸ according to the weather.

Ἔρχεται κατὰ τὸ χωριό he comes over against the village.

Τὸν εἶδα κ' ἐπὶ ἤγαινε κατὰ τὸ παζάρι.

I saw him on his way to market.

Γυρνῶντας κατὰ τὸν κύριο ἔλεγε.

Turning to the gentleman, he said.

Remark. Κατά = according to is often replaced by σύμφωνα μέ, as σύμφωνα μέ τοὺς νόμους.

6. Ἀντίς, usually ἀντίς γιά instead of; as:

Ἀντίς (γιά) μένα instead of me.

Ἀντίς γι' αὐτούς instead of them.

7. Χωρίς, δίχως without; as:

Χωρίς λάθος without mistake, δίχως φίλους without friends.

Χωρίς ἄλλο in very case, certainly.

8. Ὡς (literary ἕως) to, as far as; e.g.:

Ὡς τήν πόρτα to the door.

Ὡς τές δύο until two o'clock.

Ὡς τὸ βράδυ until evening.

Ὡς τὸ θάνατο to death.

§ 2. The compounded prepositions are made by combining an adverb (see Lesson 22) with εἰς or σέ, ἀπό, and μέ; e.g.:

Κοντά εἰς, κοντά σέ, σιμά εἰς, σιμά σέ near, by.

Δίπλα εἰς or σέ beside, κολλητά εἰς or σέ close beside.

Μέσα εἰς, σέ inside, within.

Ἀνάμεσα or ἀναμεταξύ εἰς, σέ between, amongst, amidst.

Ἀντίκρυ εἰς (σέ), ἀπέναντι εἰς (σέ) opposite.

Ἀπάνω εἰς (σέ), ἀπάνω ἀπό over, upon, on.

Ἀποκάτω ἀπό under, beneath.

Μπροστά εἰς (σέ), μπροστά ἀπό before, opposite.

(Ὁ)πίσω εἰς (σέ), (ὁ)πίσω ἀπό behind.

Ἀπ' ἔξω (ἔξω) ἀπό outside.

Ὑστερ(α) ἀπό after, later than.

Πρωτίτερα ἀπό before, earlier than.

Τριγύρω εἰς (σέ), τριγύρω ἀπό, ὀλόγυρα ἀπό round, around.

Μαζὶ (written also μαζὺ, μαζῇ) μέ with, along with.

Σύμφωνα μέ according to, in agreement with.

The compounded prepositions also govern the accusative, like εἰς, ἀπό, μέ; e.g.:

Κοντά στήν ἐκκλησιά near the church.

Δίπλα στό σπίτι τοῦ γιατροῦ beside the doctor's house.

Ὁ καθρέπτης κρεμιέται ἀπάνω ἀπὸ τὸ καναπέ.

The mirror hangs over the sofa.

Μπροστά ἀπὸ τήν πόρτα before the door.

Μπροστά στὸν πατέρα before the father, in his presence.

Ὑστερ(α) ἀπὸ δύο ὥρες after two hours.

Before monosyllabic (enclitic) personal pronouns (see Lesson 16) the prepositions εἰς (σέ), ἀπό, μέ are dropped, the adverb serves as preposition and takes the genitive; e.g. κολλητά της close to her, ἀνάμεσά τους amongst or between them, μπροστά μου before me, μαζί του with him.

§ 3. Observe further:

1. Before (of time), ago: ἐδῶ καί, ἀπ' ἐδῶ καί, (ἀπὸ) σήμερα καί, (ἀπὸ) τώρα καί, with accusative following; e.g. (ἀπ') ἐδῶ καὶ δέκα (ἡ)μέρες ten days ago, τώρα καὶ μισὴ ὥρα half an hour ago.

Before = earlier than: πρωτότερα ἀπό; as νᾶρθης πρωτότερα ἀπὸ τὲς δέκα come before ten o'clock.

2. Since, from that time onwards: ἀπὸ or εἰς τώρα with the accusative; as ἀπ' ἐκείνη τὴν ἡμέρα from that day (onwards), ἀπὸ πέντε χρόνια or εἰς τώρα πέντε χρόνια for the last five years. I have known him for five years εἰς τώρα πέντε χρόνια ποῦ τὸν γνωρίζω; I have not seen him these five years εἰς τώρα πέντε χρόνια ποῦ δὲν τὸν εἶδα, ἀπὸ πέντε χρόνια δὲν τὸν εἶδα.

For a long time (past) ἀπὸ πολὺ καιρό, or εἰς πολὺς καιροὺς τώρα. It is long since ἔχω καιρὸ νά, or stronger ἔχω πολὺ καιρὸ νά, or εἶναι πολὺς καιροὺς ποῦ δέν, both with the same meaning; as:

Ἔχω καιρὸ νά πιῶ κρασί.

I have not drunk wine for a long time.

Ἔχω πολὺ καιρὸ νά λάβω γράμματα ἀπὸ τὸν κύριο Πάλλη, or εἶναι πολὺς καιροὺς ποῦ δέν ἔλαβα γράμματα ἀπὸ τὸν κύριο Πάλλη.

It is a long time since I had letters from Mr. Pallis.

Ἔχω (not εἶχα) καιρὸ ν' ἀκούσω κάτι τι γιὰ τὸ φίλο μας, or εἶναι πολὺς καιροὺς ποῦ δέν ἄκουσα τίποτα γιὰ τὸ φίλο μας.

I have not heard anything about our friend for a long time.

In the same way we may use ἔχω (ἡ)μέρες, ἐβδομάδες, μῆνες etc. νά, or again πόσο καιρό how long since? e.g. πόσο καιρὸ ἔχεις νά πᾶς στὴν πατρίδα σου; how long is it since you went home?

3. Πηγαίνω γιὰ φαγί I go to my meal (for food), I go to dinner; πηγαίνω γιὰ νερό I go for water, to fetch water, πηγαίνω γιὰ ὕπνο I retire to sleep.

4. Time whilst, or in which, or when can be expressed by the simple accusative; as:

Τὸ(ν) χειμῶνα μένει στὸ Βερολίνο.

He stays in Berlin for the winter, during the winter.

Τὴν ἡμέρα κοιμᾶται, τὴν νύχτα βγαίνει ἔξω.

He sleeps by day (in the day), goes out at night.

Τὴν Κυριακὴ μένω σπíti on Sunday I stay at home.

The simple accusative also expresses measure, weight, distance; as:

Ἔκαμε λάθος δύο δραχμές.

He made a mistake of 2 drachmas, he was 2 drachmas wrong.

Τὸ ἐπλήρωσα πέντε δραχμές I paid 5 drachmas for it.

Αὐτὸς ὁ δρόμος εἶναι πέντε χιλιόμετρα κοντύτερος.

This road is five kilometres shorter, nearer.

At home, home (i. e. to the house) is σπίτι (acc.); as: he is not at home δὲν εἶναι σπίτι, I go home πηγαίνω σπίτι.

5. If εἰς (σέ) is combined with τὸ σπίτι (the house), τὸ μαγαζί (the shop), τὸ γραφεῖο (the office) or the like, followed by a name, or a title of trade and so forth, in the genitive, the words σπίτι, μαγαζί, γραφεῖο are regularly dropt and εἰς apparently governs the genitive; e. g.:

Κάθομαι εἰς (τὸ σπίτι) τοῦ γιατροῦ Ἀντωνιάδου.

I live in the house of Dr. A.

Τὸ ἀγόρασα εἰς (τὸ μαγαζί) τοῦ Βρυσάκη.

I bought it at Vrisakis' (shop).

Εἰς (τὸ μαγαζί) τοῦ βιβλιοπώλη, εἰς (τὸ γραφεῖο) τοῦ δικηγόρου.

Words.

τὸ πρωί	morning	ἡ Ἀνατολή	the East, Asia
τὸ βράδυ, ἡ βρα- δεία, ἡ ἑσπέρα	evening	ὁ θόρυβος	Minor noise
τὸ ἀντικλεῖδι	false key	ἡ αὐλή	courtyard
ὁ ἀριθμός	number	τὸ περιβολάκι	little garden
τὸ μπακάλικο	grocer's shop, grocery	ἡ ἐξοχή	the country (as opposed to the town), country estate
ἡ ἄδεια	leave, furlough	ἡ διαταγή	command
τὸ βαπόρι, *ἀτμόπλοιοι	steamer	τὸ παλάτι	palace
τὸ πρᾶμμα, *πρᾶγμα	thing, matter, chattel	τὸ μουσεῖο	museum
ἡ κακοκαιρία	storm, bad weather	τώρα	now
τὸ κρεβάτι	bed	ἔπειτα, ὕστερα	after, later
τὸ ταχυδρομεῖο, ἡ πόστα	post	σχεδόν	almost
ὁ ξένος	stranger	δέκα	ten
ἡ ἀνατολή	sunrise	ἀμέσως	at once
		κάθεται	he (she, it) sits, lives, dwells
		κάθονται	they sit, dwell.

Exercise 15.

Μὲ τὴ βοήθεια τοῦ Θεοῦ. Ὑστερα ἀπὸ πέντε ἡμέρες φεύγει (he sets out) στὸ Παρίσι. Ἀντὶς γιὰ βροχὴ ἔχουμε λιακάδα. Ἀπὸ τὸ πρωί ὡς τὸ βράδυ. Τὸ βιβλίον εἶναι γιὰ τὸν Ἀνδρέα, τὸ μπουκέτο γιὰ τὴν Ἀθηνᾶ. Ἡ γῆ γυρίζει (turns) τριγύρω στὸν ἥλιο καὶ τὸ φεγγάρι τριγύρω στὴ γῆ.

Τώρα εἶναι δυὸ χρόνια ποῦ δὲν ἔφυγα (gone away, left) ἀπ' τὴν Ἀθήνα. Ἀπ' ἐδῶ καὶ ἕξι μῆνες πέθανε (is dead). Ὁ κλέφτης ἄνοιξε (opened) τὴν πόρτα μὲ ἀντικλεῖδι. Κάθεται στὴν ὁδὸν Κολοκοτρώνη ἀριθμὸς πέντε στὸ σπίτι τοῦ δικηγόρου Χατζημιχάλη δίπλα σ' ἓνα μπακάλικο. Χωρὶς τὴν ἄδεια τοῦ πατέρα καὶ τῆς μητέρας. Ἐφθασαν (arrived) ἐχθὲς ἀπὸ τὴν Ἀγγλία δύο βαπόρια μὲ πράγματα γιὰ τὴν ἀγορὰ τοῦ Πειραιᾶ καὶ τῆς Ἀθήνας. Γιὰ τὴν κακοκαιρίαν ἔμεινε (he stayed) ἐχθὲς σπίτι. Τὸ παιδὶ ἔρχεται (is coming) ἀπὸ τὸ σχολεῖο. Βάλει (put) τὰ λουλούδια μπροστὰ ἀπὸ τὸ παράθυρο. Τὸ σκυλὶ ἦτανε ἀποκάτω ἀπὸ τὸ κρεβάτι. Τὸ γράμμα εἶναι ἀπὸ τὴν Ἀνδρομάχη, τὸ ἔλαβα (I received it) μὲ τὴν πόστα. Ὁ θάνατος γιὰ τὴν πατρίδα. Ἐχω σχεδὸν ἓνα μῆνα νὰ διαβάσω (read) ἐφημερίδες. Εἶναι ἓνας ξένος ἀπ' ὅξω, κύριε, καὶ ἐρωτᾷ (asks) γιὰ τὴν κυρία Φρόσω. Ἐχει τὸ καπέλλο στὸ χέρι, ἀπάνω στὸ κεφάλι.

Exercise 16.

During the winter he is always in Italy, in summer he stays (μένει) in Germany. The street runs round the city. With his parents' permission he stays a month in Vienna. I am coming (ἔρχομαι) from church, and going (πηγαίνω) now to the post and afterwards to dinner. The bird sits on the tree. He has been six months in Athens. In the night a little before sunrise I heard (ἤκουσα) a noise in the courtyard. It is not far (μακριά) from the market. After winter comes (ἔρχεται) spring, after rain sunshine. In front of the house is a little garden with flowers, behind the house is the courtyard. For a long time past I have not been (νὰ πηγαίνω) in the country, business kept me (μὲ ἐκράτησαν) in the city and in the office. He is in the room, I am going (πηγαίνω) into the room. The father came (ἦλθε) with the son from the theatre, they went (ἔπηγαν) straight home to sleep. The table stands (εἶναι) between the door and the window, in the middle of the room. According to the King's command. Is there wine or water in the bottle? Here is a letter for Miss Mary. It is only a few (λίγα) steps from the post to the palace. He lives close to the market, opposite the theatre. The house lies (εἶναι) behind the Crown Prince's palace.

Conversation.

Ποῦ κάθεται τώρα τὸ καλοκαίρι
ὁ καθηγητῆς Λαμπρινίδης, στὸ
σπίτι του (his) στὴν ὁδὸν Τρι-
κούπι (δ)πίσω ἀπὸ τὸ Μουσεῖο;

Γιάννη, εἶναι (μέσα) στὸ γραφεῖο
τοῦ ὁ κύριος Γιώργης;

Μιγάλη, ποῦ ἔχεις τὸ βιβλίο γιὰ
τὴν κυρία Ἑλένη;

Ὁχι, κύριε, τώρα δὲν κάθεται
ἐκεῖ· μόνο τὸ(ν) χειμῶνα καὶ
τὴν ἀνοιξί· μένει ἐδῶ μέσα
στὴν πόλι, ἀλλὰ μὲ τὲς πρώτες
(first) ζέστες φεύγει (he goes
away) πάντα στὴν ἐξοχή.

Δὲν εἶναι μέσα ὁ κύριος· τὸ πρωὶ
ἔφυγε (he went) στὸν Πειραιᾶ
γιὰ μιὰ δουλειὰ καὶ πρωτύτερα
ἀπὸ τὲς δέκα τὸ βράδυ δὲν
θαῖρθῃ (will come) σπῖτι.

Τᾶβαλα (I put it) στὴ σάλα
(ἀ)πάνω στὸ τραπέζι.

SEVENTH LESSON.

Auxiliary Verbs. Question and Denial. 'No' and 'None'.

General Rule. Unlike English, the Greek needs no personal pronoun to mark the person of a verb, since this is shown by the ending. The pronoun is used only when it has emphasis, as when two persons are contrasted (e.g. I have it, not my brother).

§ 1. The popular language uses in conjugation two auxiliaries: ἔχω I have, εἶμαι I am. These belong to the irregular verbs, and they are only used in certain tenses (defective verbs, verba defectiva). These are the forms in question.

1. Ἔχω I have.

Present.

Indicative.

ἔχω I have
ἔχεις thou hast
ἔχει he, she, it has
ἔχομεν we have
ἔχετε you have
ἔχουν or ἔχουνε they have.

Subjunctive.

νὰ ἔχω that I may have
νὰ ἔχῃς that you may have
νὰ ἔχῃ that he, she, it m. h.
νὰ ἔχωμεν that we may have
νὰ ἔχητε that you may have
νὰ ἔχουν(ε) that they may h.

Imperfect.

εἶχα I had
εἶχες thou hadst
εἶχε he, she, it had

εἶχαμε we had
εἶχατε you had
εἶχαν or εἶχανε they had.

2. Εἶμαι I am.

*Present.**Indicative.*

εἶμαι I am
 εἶσαι thou art
 εἶναι he is
 εἶμασθε we are
 εἶσθε you are
 εἶναι they are.

Subjunctive.

νὰ εἶμαι that I may be
 νὰ εἶσαι that thou mayst be
 νὰ εἶναι that he may be
 νὰ εἶμασθε that we may be
 νὰ εἶσθε that you may be
 νὰ εἶναι that they may be.

Imperfect.

ἤμουν or ἤμουνα I was	ἤμασθε we were
ἤσουν, ἤσουνα, ἤσουνε thou wert	ἤσασθε you were
ἦταν, ἦτανε he was	ἦταν, ἦτανε they were.

Future: θὰ εἶμαι, θὰ εἶσαι, θὰ εἶναι etc. I shall be etc., or by contraction θάμαι, θάσαι, θάναι, θάμασθε, θάσθε, θάναι.

Remarks. 1. The polite plural "you" is expressed by the 2nd plural: ἔχετε you have, ἔχατε you had, εἶσθε you are etc. This is artificial in Greek, which properly expresses formal politeness by τοῦ λόγου σου with the singular; but it is becoming common under the influence of European languages through the schools.

2. Εἶναι is often written εἶνε. The present subjunctive, and consequently the future, are sometimes written with ἦ for εἶ, as νὰ ἦμαι, νὰ ἦναι (ἦνε) etc.

3. In both ἔχω and εἶμαι, as auxiliaries, the imperfect may have a perfect sense; as εἶχα I have had, εἶχες etc., ἤμουν(α) I have been.

§ 2. Question. Negative. 'No' and 'None'.

1. There are no special forms for question in the Greek verb, as already said (p. 27); the question is distinguished only by the tone of voice. Thus: ἔχω; have I? ἔχεις; hast thou? εἶμασθε; are we? ἤσασθε; were you?

2. The negative 'not' is δέ(ν) or μή (μήν) (cf. p. 19, IV); both stand regularly before the verb. The indicative has always δέ(ν), the subjunctive sometimes δέ(ν) and sometimes μή(ν). Further explanations will be given in the proper place. Thus: I have not δέν ἔχω, have you not? δέν ἔχετε; he was not at home δέν ἦτανε σπίτι, impossible

that he has not received the letter now ἀδύνατο νὰ μὴν ἔχῃ τὴν τῶρα τὸ γράμμα.

But if the negative applies, not to the whole sentence or statement, but to a single word only, which often stands opposed to some other idea, it is expressed by ὅχι; the words are then arranged as in English. Thus: I was there yesterday, not to-day ὅχι σήμερον ἀλλὰ ἐχθὲς ἦμουν ἐκεῖ.

The adjectival 'no' is expressed by δέ(ν) or μή(ν) always in the singular, regularly in the plural; e.g. I have no time δὲν ἔχω ὥρα, καιρό — he has no hopes δὲν ἔχει ἐλπίδες — we have no bread, meat, money δὲν ἔχο(ν)με, φῶμί, κρέας, χρήματα (παράδες, λεφτά) — that you may have no grievance or complaint γιὰ νὰ μὴν ἔχῃς παράπονα. But if 'no' in the singular has any emphasis, so as to mean 'not one', 'none at all', use δὲν . . . κανέναν, καμμία or καμμιὰ, κανένα; as: I have no friend, not one friend, friend have I none δὲν ἔχω κανένα φίλο, I did not hear one word, one single word δὲν ἄκουα καμμία λέξι. — For κανέναν see Lesson 9, p. 87. So in elliptical expressions with 'none'; as: Have you any friend? No, I have none δὲν ἔχω κανένα.

Words.

ἡ φιλολογία	philology	τὰ ἀδελφία,	brothers and
ἡ θεολογία	theology	ἀδέρφια	sisters
ἡ εἰδησι(ς), ἡ	news, infor-	τὸ κονσέρτο	concert
πληροφορία	mation	ἡ ὄρεξις	hunger, appe-
τὸ σχολεῖο, scho-	school	ἡ διασκέδασι(ς)	tite; desire
λεῖο, σχολεῖο			enjoyment,
τὸ λάθος	mistake		entertainment
τὸ ἐλάττωμα	defect,	ἡ σκοτούρα	trouble, vexa-
	falling		tion, worries
τὸ μάθημα	lesson,	παρακαλῶ	I pray, if you
	instruction		please
ἡ ὑπομονή	patience	τότε(ς)	then (at that
τὸ κασκέτο	cap		time)
ἡ ἐπιτυχία	success, luck	λοιπὸν	then (therefore)
τὸ σχέδιο	plan	ἔτσι	so
τὸ μελάνι	ink	συχνά	often
ἡ πένα	pen	κάποτε	at times,
τὸ πηροῦνι,	fork		sometimes
περοῦνι		πράγματι(ς)	really, truly
ἡ πετσέτα	napkin	ἀλλὰ, μά	but.

Exercise 17.

Δὲν εἶχε ἀδελφούς, εἶχε μοναχὰ δυὸ ἀδελφές. Ἀφέντη, ὁ κύριος Γιώργης δὲν ἦτανε σπῖτι ἐχθὲς τὸ βράδυ, ἦτανε

στο θέατρο. Εἴχαμε φιλία, ἀλλὰ τώρα δὲν εἵμασθε πλιὰ (any more) φίλοι. Τί εἶπτε, κύριε, φοιτητὴς τῆς φιλολογίας ἢ τῆς θεολογίας; Εἶμαι φοιτητὴς τῆς φιλολογίας. Δὲν ἔχω φωμὶ οὔτε νερό· Γιάννη, φέρε μου (bring me) ἀμέσως ἓναν κομμάτι φωμὶ καὶ ἓναν ποτῆρι νερό. Αὔριο θὰ εἶμαι ἐδῶ. Ποῦ εἶσαι, Ἑλένη; Θὰ εἶπτε αὔριο στὸ μουσεῖο; Εἶναι τώρα δυὸ μῆνες ποῦ δὲν ἔχομε καμμιὰ εἶδῃσι ἀπ' αὐτὸν (from him). Αὔριο θὰ ἔχομε βροχὴ καὶ ὄχι λιανὰδα. Γιατί (why) δὲν ἤσουν αἰχθὲς στὸ σχολεῖο, Ἀντώνη; Παρακαλῶ (please) νὰ ἔχετε ὑπομονή. Ὁ Πέτρος δὲν εἶχε κανένα λάθος στὸ μάθημά του (his). Ποῦ εἶναι τὸ καπέλλο τοῦ Ἀνδρέα; Ὁ Ἀνδρέας δὲν ἔχει καπέλλο, ἔχει μόνο ἓνα κασκέτο. Ὁ δάσκαλος δὲν ἦταν εὐχαριστημένος (pleased, satisfied) μὲ τοὺς μαθητάδες (or μαθητές). Παρακαλῶ νὰ μὴν ἔχῃς πολλὰς (many) ἐλπίδες γιὰ τὴν ἐπιτυχίαν τοῦ σχεδίου μας (our). Ποῦ ἤσουν(ε) τὸ(ν) χειμῶνα, Νικόλα, στὸ Παρίσι ἢ στὸ Βερολῖνο; Δὲν ἤμουν(α) μῆτε στὸ Παρίσι μῆτε στὸ Βερολῖνο· ἤμουν(α) δυὸ μῆνες στὴ Ρώμη καί) ἔπειτα (afterwards) ἔξι ἐβδομάδες στὴν Πόλι.

Exercise 18.

Had you friends? Yes, we had many (πολλοὺς) friends, — no, we had no friends. You had a letter from Mrs. Andros from Athens. The children had no ink and no pens. Had you no fear? Had he no news of the misfortune? We were in Rome and Athens. The emperors of Rome were tyrants. Were you in church yesterday? Had you no time yesterday? Where were you (or where have you been)? Were you in the museum? Hast thou a knife and fork? I have a knife, but no fork. Have you handkerchiefs (μανδηλία)? No, we have no handkerchiefs. Had he no watch? They had no shoes. We had no wine. Where was the dog? It was under the bed. The window was open (ἀνοιχτό). Had you not a dog? Where are you? Is Penelope in the garden? Why (γιατί) were the teachers not pleased (εὐχαριστημένοι) with George? Were you in the theatre yesterday with Maria? Are you friends? We have been friends for a long time. Were you then in London? No, I was then in Berlin.

Conversation.

Πόσα ἀδέρφια ἔχεις, Γιάγκο;

Καὶ τώρα ἔχεις λοιπὸν ἀκόμα δυὸ ἀδελφές καὶ δυὸ ἀδελφούς;

Ποῦ ἤσασθε ἐχθές τὸ βράδυ, κύριε Κλεάνθη, στὸ θέατρο ἢ στὸ κονσέρτο;

Καὶ δὲν ἀφίνετε (leave) καὶ ποτε δουλειές καὶ σκοουτοῦρες καὶ περνᾶτε (pass) λίγες ὥρες μαζί; μὲ τοὺς φίλους σας (your);

Εἶχα πέντε ἀδελφια, μὰ σήμερα καὶ ἔξι: μῆνες πέθανε (died) ἡ ἀδελφή μου Ἀθηνᾶ.

Δὲν εἶνε ἔτσι, κύριε· ἔχω τρεῖς (3) ἀδελφοὺς ἀκόμα, ἀλλὰ μόνο μιὰ ἀδελφή, τὴ Καλλιόπη.

Ἔμεινα (I stayed) σπιτι, κύριε Δημητράκη· δὲν εἶχα οὔτε ὥρα οὔτε ὅρεξι διὰ διασκεδάσεις.

Σοχνὰ τὸ κάνω (I do it), μὰ ἐχθές πράγματις δὲν μοῦ (for me) ἦτανε δυνατό (possible), γιατί (because) εἶχα μιὰ βιαστική (pressing) δουλειά.

EIGHTH LESSON.

Determinatives.

These are pronouns when they stand in place of a noun, that is when they are independent. Joined with a noun they are determinatives, and therefore they are adjectives. They are (1) Demonstrative, (2) Interrogative, (3) Possessive, or (4) Numeral.

I. Demonstrative.

Αὐτός, αὐτή, αὐτό } this;
τοῦτος, τοῦτη, τοῦτο }
ἐκεῖνος, ἐκεῖνη, ἐκεῖνο that;
ὁ αὐτός, ἡ αὐτή, τὸ αὐτό } the same;
ὁ ἴδιος, ἡ ἴδια, τὸ ἴδιο }
ἄλλος, ἄλλη, ἄλλο another;
τέτοιος, τέτοια, τέτοιο such.

1. The declension follows that of nouns in -ος, -η, -ο. But observe:

a. With ἐκεῖνος, -η, -ο the accent often falls on the final in Genitive Singular and Plural of all genders, and in Accusative Plural Masculine:

ἐκεῖνος	ἐκεῖνη	ἐκεῖνο
ἐκεῖνου, ἐκεινοῦ	ἐκεῖνης, ἐκεινῆς	ἐκεῖνου, ἐκεινοῦ
ἐκεῖνο	ἐκεῖνη	ἐκεῖνο
ἐκεῖνοι	ἐκεῖνες	ἐκεῖνα
ἐκεῖνω(ν), ἐκεινώ(ν)	ἐκεῖνω(ν), ἐκεινώ(ν)	ἐκεῖνω(ν), ἐκεινώ(ν)
ἐκεῖνους, ἐκεινοὺς	ἐκεῖνες	ἐκεῖνα.

b. With ὁ ἴδιος the accent is always on the first ἴ-, with τέτοιος on the ε; as τοῦ ἴδιου, τῆς ἴδιας, τῶν ἰδίων, τοὺς ἰδίους, τέτοιου, τέτοιων, τέτοιους (compare the accent of adjectives, Lesson 10).

2. Ἐκεῖνος, -η, -ο often drops its first ἐ-.

3. Nouns joined with αὐτός, τοῦτος, and ἐκεῖνος must always have the definite article. These pronouns then stand either before the article, or more rarely after the noun; they must agree with the noun in gender, number, and case. Thus: αὐτός or τοῦτος ὁ ἄνθρωπος, or ὁ ἄνθρωπος αὐτός or τοῦτος this man; αὐτὲς (τοῦτες) ἡ γυναῖκες or ἡ γυναῖκες αὐτές (τοῦτες); ἐκεῖνα τὰ παιδιὰ or τὰ παιδιὰ ἐκεῖνα those children.

But ὁ αὐτός and ὁ ἴδιος stand before the noun; e.g. ὁ αὐτός or ὁ ἴδιος ἄνθρωπος the same man, εἶχαμε τὴν αὐτὴν (ἴδια) ἰδέα we had the same idea, τὴν ἄλλην (ἡ)μέρα the next day.

The pronouns αὐτός, τοῦτος, and ἐκεῖνος are often strengthened by δά (there): αὐτός δά ὁ ἄνθρωπος that man there.

4. Ἄλλος may be used with or without the definite or indefinite article: δῶσέ μου τὸ ἄλλο καπέλλο, ἓνα ἄλλο καπέλλο give me the other hat, another hat; δῶσέ μου ἄλλες πέννες give me other pens, some other pens; δῶσέ μου (ἓνα) ἄλλο κρασί give me another kind of wine (but ἀκόμη ἓνα κρασί another glass of wine).

If ἄλλος comes after the indefinite article, it means one more (of the same kind): δῶσέ μου ἄλλο ἓνα κρασί give me another glass of wine, of the same kind. So also δῶσέ μας ἄλλα δύο κρασιά two more glasses of wine.

II. Interrogative.

Ποῖός, -ά, -ό } which, what, what kind?
τί

πόσος, -η, -ο how much, how large?

Ποῖός and πόσος are regularly declined, and they agree always with the noun, to which they belong, in gender, number, and case. But τί is unchangeable; it is used with all cases, genders, and numbers; sometimes also it is strengthened by λογῆς (kind, sort). Τί never changes its acute accent. Examples:

Ποιά or τί γνώμη ἔχεις; what opinion have you?
 Τί or ποῖο βιβλίον θέλεις; which book do you want?
 Τί λογῆς κρασί ἔχει; what sort of wine is there?
 Τί (λογῆς) ἄνθρωποι; what sort of men?
 Τί ἄνθρωπος εἶσαι! what a man you are!
 Τί καλὰ παιδιά! what good children!
 Πόσα λεφτὰ ἔχασες; how much money have you lost?

III. Possessive.

1. The following monosyllabic genitives of the personal pronouns (Lesson 16) serve for possessives:

μοῦ my, μᾶς our;
 σοῦ thy, σᾶς your;
 τοῦ his, its, τῆς her, τῶν or τοῦς their.

a. They stand after the nouns they define; the noun always has the article (unless it is in the vocative) and is declined, the possessives are unchanged with all cases. Examples:

My brother ὁ ἀδελφός μου, τὸν ἀδελφόν μου, of my brother τοῦ ἀδελφοῦ μου, O my brother ἀδελφέ μου, my brothers οἱ ἀδελφοί μου, τοὺς ἀδελφοὺς μου, (voc.) ἀδελφοί μου, of my brothers τῶν ἀδελφῶν μου.

His child τὸ παιδί του, of his child τοῦ παιδιοῦ του, his children τὰ παιδιά του, her children τὰ παιδιά της, of her children τῶν παιδιῶν της.

These words also express 'of mine' etc.: a house of his ἕνα σπίτι του.

b. They are enclitic; see for enclitics p. 22. Being monosyllables, they therefore lose their accent entirely, if a perispomenon or paroxytone precedes; as τοῦ ἀδελφοῦ σου of your brother, ἡ μητέρα της her mother. But proparoxytones take the accent of the enclitic as an acute on the last syllable, in addition to their own; as τοῦ γράμματός σας of your letter. In the written language, the same is true of properispomena (τὸ μαχαίρι σας your knife), and oxytones keep their own acute (ὁ ἀδελφός μου, τὸ παιδί του, τὰ παιδιά μας); but in the spoken language there is no difference between μαχαίρι and μαχαίρι, so that τὸ μαχαίρι μου is really heard, and ἀδελφός is the same as ἀδελφός. All these groups are pronounced exactly as if the enclitic were part of the word before.

If the antepenult of a proparoxytone is an *i*-sound to be sounded as a semivowel, the word is treated by most writers as a paroxytone; e.g. τὰ μάτια μου my eyes, ἔννοια σου never mind.

2. If there be any stress on the possessive, the word (ι)δικός, -ή, -ό is put before the possessive, when in English the word "own" is put after it; then ἰδικός and the possessive come between article and noun. Examples:

My own book, my book τὸ δικό μου βιβλίον.

Your own words τὰ δικά σου λόγια.

I read the news in your own journals.

Στὲς ἰδικές σας ἐφημερίδες διάβασα τὴν εἴδησι.

3. The possessive is not used as a rule in address (but it is so sometimes); thus: κύριε Sir, κυρία, κυρά Madam, δεσποινίδα Mademoiselle.

Words.

τὸ δείγμα	specimen	ἡ κατοικία, τὸ σπίτι	dwelling, house
τὸ χρῶμα,	colour	ἡ εὐκαιρία	opportunity
ἡ θωριά		ἡ περίστασις(ς)	circumstance
τὸ φόρεμα	garment	τὸ νοίκι (literary)	lodging, rent
τὸ μολύβι	lead, pencil	ἐνοίκιον)	
τὸ φύλλο	leaf	ἡ ἐντροπή	shame
τὸ δένδρον	tree	(ἐ)ντροπή σου	shame on you
ὁ ἐξαδελφος, τὸ	cousin	ἀγαπῶ	I love, like
ἐξαδέρφι		κοστίζει	it costs.
ἡ ἀπάντησις(ς)	answer		

Exercise 19.

Ἡ Γερμανία εἶναι ἡ πατρίδα σου. Ποιὸς εἶναι (ἐ)κεῖνος ὁ κύριος; Εἶναι ὁ ἀδελφὸς τοῦ γειτόνου μας. Ἀγαπῶ πολὺ τοῦτο or αὐτὸ τὸ φίλον μου. Δὲν ἀγαπῶ τέτοιες διασκέδασες (διασκεδάσεις). Δὲν ἔχω ἄλλες εἰδήσεις ἀπὸ τὴν ἀδελφήν μου. Παρακαλῶ νὰ δώσης (to give) τοῦτα (or αὐτά) τὰ βιβλία στὸν πατέρα σου. Ὑποσθε σὲ ἡκεῖνο τὸ παλάτι or στὸ παλάτι ἐκεῖνο; Ποιὰ εἶναι (ἐ)κεῖνα τὰ κορίτσια; Τὸ ἓνα εἶναι ἡ κόρη (or θυγατέρα) μου, τὸ ἄλλο εἶναι μιὰ φιληγάδα της. Γιά τὴν τιμὴν μας. Οἱ γονεῖς σας. Τὸ περιβόλι του, — τὰ σπιτία τους. Ἡ μητέρα των. Δὲν ἔχεις τέτοιο χαρτὶ σὰν τοῦτο (or αὐτὸ) τὸ δείγμα; Τὰ φορέματά τους (or των) ἔχουν τὸ ἴδιον χρῶμα, τὴν αὐτὴν θωριά. Πόσα σπιτία ἔχει ὁ νοικοκύρης σου; Αὐτὰ τὰ γάντια δὲν εἶναι (ι)δικά μου. Ἡ πόρτες καὶ τὰ παράθυρα τοῦ σπιτιοῦ σας ἦτανε ὁλάνοιχτα (wide open). Δὲν ἔχομε ἄλλα μολύβια καὶ

ἄλλες πέννες, πάρτε (take) λοιπὸν ἀπ' αὐτὸ τὸ εἶδος. Πόσο ἔχει (costs) μιὰ μποτίλια ἀπὸ τοῦτο τὸ κρασί; Σήμερα ἔχομε τὴν αὐτὴ κακοκαιρίαν ὅπως (as) ἔχθες. Τί κοστίζει τὸ καινούργιο (new) καπέλλο σου; Τί λόγια εἶναι αὐτά, ντροπή σου, Γιάννη! Τί εἰδήσεις ἔχετε ἀπὸ τὸ θεῖόν σας, μένει (stays) ἀκόμα μαζί μὲ τὴν κόρη του στὴ Πώμη;

Exercise 20.

This glass. This apple. These men. That child. Which glass, which glasses? Which men? What child, which children? Those boots. The father of that child. The leaves of that tree. That woman's daughters. Those children's parents. Our parents, your parents, their parents. Greece is my fatherland. Where do you keep (ἔχω) your hats? What worries, what vexation! My hat has the same colour as thine. What joy! To-morrow we shall have a visit from our friend Antigone, who (ποῦ) was six months in Paris with her father. Where are your books? My mother lost (ἔχασε) her watch yesterday in the theatre. A letter from our father, from your father. Here is thy stick, your stick. Our cousins were then in Athens. When will you have the answer from our friend? Such opportunities are rare (σπάνιες). I have no other shoes. How many pairs of boots have you? In which street is your friend's lodging? Have you no other news? How many hours of the day have you work (to do)? She has her mother still. He looks after (φροντίζει) his friend and his children. Through my own mistakes, through their own mistakes. I bought (ἡγόρασα) my watch in the same shop.

Conversation.

Ποῦ ἔχεις τὸ καπέλλο μου, Γιάννη;	Τὸ καπέλλο σας εἶναι στὸ δωμάτιο σας, κύριε, ἀπάνω στὸ τραπέζι.
Καὶ τὸ μπαστοῦνι μου δὲ βρίσκω (find), Γιάννη;	Τὸ μπαστοῦνι σας ἔχασατε (you have lost)· ἔχθες τὸ βράδον ἦλθατε (you came) σπῖτι χωρὶς αὐτό.
Γεῖά σου, κύρ Σπύρο, σὲ ποῖ (or τί) δρόμο κάθεσαι (do you live) τώρα;	Στὴν ὁδὸ Ἀριστοτέλους, ἀφέντη, στὸ σπῖτι τοῦ ἱατροῦ σας, τοῦ Παπαγεωργίου.
Καὶ πόσες κάμαρες ἔχεις ἐκεῖ καὶ πόσο νοῖκι πληρώνεις (pay);	Ἔχω μοναχὰ δύο κάμαρες καὶ τὴν κουζίνα· τὸ νοῖκι εἶναι φθηνό (cheap).

NINTH LESSON.

IV. Numerals.

As in English, there are three kinds of numerals, Cardinals, Ordinals, and indefinite numerals. Only a few ordinals are used in the popular speech.

A. Cardinals.

§ 1. These are:

1 ἕνας, μιά (μία), ἕνα	40 σαράντα
2 δύο, δύο	50 πενήντα
3 τρεῖς, τρία	60 ἑξήντα
4 τέσσεροι, -ες, -α	70 ἑβδομήντα
5 πέντε	80 ὀγδώντα, ὀγδοήντα
6 ἕξι, ἕξ	90 ἑνενήντα
7 ἑπτά (literary ἐπτά)	100 ἑκατό
8 ὀχτώ (literary ὀκτώ)	101 ἑκατό ἕνας, μιά, ἕνα
9 ἑννῆά (literary ἑννέα)	110 ἑκατό δέκα
10 δέκα	120 ἑκατό εἴκοσι
11 ἑνδεκα	200 διακόσιοι, -ες, -α
12 δώδεκα	300 τρ(ι)ακόσιοι, -ες, -α
13 δεκατρεῖς, δεκατρία	400 τετρακόσιοι, -ες, -α
14 δεκατέσσεροι, -ες, -α	500 πεντακόσιοι, -ες, -α
15 δεκαπέντε	600 ἑξακόσιοι, -ες, -α
16 δεκάξι, δεκαέξι(ι)	700 ἑφτακόσιοι, -ες, -α
17 δεκαεφτά	800 ὀχτακόσιοι, -ες, -α
18 δεκαοχτώ	900 ἑννηακόσιοι, -ες, -α
19 δεκαεννῆά	1000 χίλιοι, -ες, -α
20 εἴκοσι	2000 δύο (δύο) χιλιάδες
21 εἴκοσι ἕνας, μιά, ἕνα	10000 δέκα χιλιάδες
22 εἴκοσι δύο (δύο)	1 million ἕνα μιλλιούνι, ἕνα
23 εἴκοσι τρεῖς, τρία	ἑκατομμύριο
24 εἴκοσι τέσσεροι, -ες, -α	1914 (as a date) χίλια ἑν-
30 τριάντα	νηακόσια δεκατέσσερα.

1. "Ένας (μιά, ἕνα), τρεῖς, τέσσεροι, the hundreds (διακόσιοι, -ες, -α, τρ(ι)ακόσιοι etc.), the thousands (χίλιοι, -ες, -α, δύο χιλιάδες, τρεῖς χιλιάδες etc.), and the millions (δύο μιλλιούνια or ἑκατομμύρια, τρία μιλλιούνια or ἑκατομμύρια etc.) are declined, the other numerals are indeclinable.

The declension of ἕνας, μιά or μιά, ἕνα has been given in Lesson 1; the number one (but not the article)

may be ἔνανε instead of ἔνα(ν) in the accusative masculine, and μιανῆς instead of μιᾶς in the genitive feminine.

Οἱ, ἡ τρεῖς, τὰ τρία have in the genitive τῶν τριῶ(ν), acc. τοὺς, τὰς τρεῖς, τὰ τρία, — οἱ τέσσεροι, ἡ τέσσερες, τὰ τέσσερα, gen. τῶν τεσσάρων(ν), acc. τοὺς τέσσερους, τὰς τέσσερες, τὰ τέσσερα.

Διακόσιοι, διακόσιες, διακόσια etc., χίλιοι, χίλιες, χίλια are regularly declined, like the corresponding adjectives, and so χιλιάδες (like ἑβδομάδα), μιλλιούνη (like μαχαίρη), ἑκατομμύριο (like βιβλίο).

2. As regards spelling: only ἔνας (ἔνα), ἔξ(ι), ἑφτά, ἑκατό and their derivatives have the rough breathing, all other numerals with initial vowel the smooth breathing.

3. The arabic figures are used as in English: 1, 2, 3, etc.

4. When numbers are compounded, the greater number always comes first, the lesser follows at once without link; thus: 65 is not phrased five and sixty, but sixty-five ἑξήντα πέντε.

5. I am 23 or 44 years old is: εἶμαι εἴκοσι τριῶ(ν) χρόνῳ(ν), σαράντα τεσσάρων χρόνῳ(ν) or ἑτῶ(ν), old being not translated.

So also the question: How old are you? is expressed πόσῳ(ν) χρόνων εἶσαι, πόσων ἑτῶν εἶσαι; or τί ἡλικία ἔχεις; what age have you?

6. Both is οἱ δύο, both children τὰ δύο παιδιά. Both of us οἱ δύο μας, all three of you οἱ τρεῖς σας, etc., that is, article followed by ordinal and then the possessive word. To emphasise this, add καί, as both καὶ οἱ δύο, all five of you καὶ οἱ πέντε σας, all three of them καὶ οἱ τρεῖς τους.

7. The number of times is expressed by (ἡ) φορά, φορές; e.g., once μιὰ φορά, twice δύο φορές, ten times δέκα φορές, often πολλὰς φορές, how often? πόσας φορές;

In multiplication, the numbers are put side by side in the masculine, the second having the article; as $3 \times 4 = 12$ τρεῖς οἱ τέσσεροι εἶναι (or κάνουν) δώδεκα, $5 \times 5 = 25$ πέντε οἱ πέντε κάνουν(ε) εἰκοσιπέντε.

8. Per cent % is στοὺς, στὲς, στὰ ἑκατό; as 5% πέντε στὰ ἑκατό.

§ 2. Numeral nouns in the popular language end mostly in -αριά (*f.*), but they are formed only with the fives and tens: ἡ δεκαριά a group of ten, a decade, ἡ δεκαπενταριά, εἰκοσαριά, εἰκοσιπενταριά, τριανταριά, etc. So ἡ δωδεκαριά a dozen.

But for a hundred we have ἡ ἑκατοστό, and for a thousand ἡ χιλιάδα.

Similarly are formed:

a. Words in -άρης (*m.*), -άρα (*f.*) to express number of years old, from εἴκοσι and the succeeding tens: ὁ εἰκοσάρης, ἡ εἰκοσάρα 20 years old, ὁ τριαντάρης, ἡ τριαντάρα, etc.

b. Neuters in -άρι and -άρικο: -άρι to describe the pips on a playing-card, or measures and weights, -άρικο to express the value of paper money. Thus:

τὸ διάρι the deuce or two, τὸ τριάρι, τεσσάρι, πεντάρι, ἑξάρι, ἑφτάρι, ὀχτάρι, ἑννηάρι, δεκάρι,

τὸ ἑκατοστάρι 100 grammes (weight and measure),

τὸ πεντάρικο (or τὸ τάληρο) a banknote of 5 drachmas, τὸ εἰκοσιπεντάρικο, τὸ ἑκατοστάρικο, τὸ πεντακοσάρικο.

c. Denominations of value: ἓνα πεντάρικο, δεκάρικο a quantity of bread, wine, etc., worth 5 or 10 lepta, ἓνα εἰκοσάρικο of 20 lepta. But ἡ χιλιάρικη (μπोटίλια) a bottle holding 1000 grammes, ἡ πεντάρα coin of 5 lepta, half-penny, ἡ δεκάρα 10 lepta piece or penny.

§ 3. For multiplicatives the popular language knows only these: μονός, -ή, -όν single, διπλός, -ή, -ό or διπλάσιος, -α, -ο double, τρίδιπλος triple, threefold.

§ 4. The distributive is ἀπό before numbers in the accusative; as: one drachma each ἀπό μιὰ δραχμή, 10 each ἀπὸ δέκα.

Two by two and similar expressions are rendered by repeating the numeral; as: go two by two, in twos πηγαίνετε δυὸ δυό, by threes τρεῖς τρεῖς.

Words.

ἡ μετάφρασις)	translation	ἡ μάχη	battle
ἡ περιουσία, οἱ πόροι	means	ὁ κάτοικος	inhabitant
ἡ (ἀ)γελάδα	cow	μόλις	scarcely
τὸ φράγκο	franc	μαζί	together
ἡ γιαγιά	grandmother	κάνει	makes
		κάνου(ε)	make.

Exercise 21.

Ἐνα σκυλί, δυὸ σκυλιά. Μιά πέννα, τρεῖς πέννες. Πόσα λάθια ἔχεις στὴ μετάφρασί σου; Ἐγὼ τέσσερα λάθη, ὁ ἀδελφός μου εἶχε ἑφτά. Πόσα κάνουν ἕξι καὶ ἑννῆά; κάνουνε δεκαπέντε. Πόσο κάνουν(ε) τρεῖς οἱ δέκα; κάνουν τριάντα. Πόσες ἡμέρες ἔχει ἡ ἐβδομάδα; ἡ ἐβδομάδα ἔχει ἑφτά (ἡ)μέρες. Πόσους μῆνες ἔχει τὸ ἔτος; τὸ ἔτος ἔχει δώδεκα μῆνες. Πόσων ἐτῶν (πόσω χρονῶ) εἶναι ὁ ἀδελφός σου; εἶναι δεκάξι χρονῶ(νε). Ἐχετε ἀκόμα τὸν παπποῦ σας; ναί, κύριε, εἶναι πολὺ γέρος (very old), εἶναι ὀγδῶντα ὀχτῶ χρονῶ. Ἐξὶ στὰ ἑκατό. Πόσα λεφτά ἔχεις; ἔχω τριακόσιες ἐβδομήντα τέσσερεῖς δραχμὲς καὶ ὁ ἀδελφός μου ἔχει ἑκατὸ ἑνενήντα τρεῖς· καὶ οἱ δυὸ μας μαζὶ ἔχομε λοιπὸν πεντακόσιες ἐξήντα ἑφτά δραχμὲς. Μιὰ εἰκοσαριὰ στρατιῶτες ἦτανε ἐχθὲς ἐκεῖ. Ἐχει τρίδιπλη περιουσία ἀπὸ τὸν ἀδελφό του. Αὐτὸς ὁ χωριάτης ἔχει σαράντα ἕξι πρόβατα. Ὁ μαθητὴς μου εἶναι δέκα τριῶν ἐτῶν. Εἶναι σαραντάρης, ἡ γυναῖκά του μόλις εἶναι εἰκοσάρα. Ἀπ' ἐδῶ καὶ δεκαοχτὼ χρόνια πέθανε (died) ὁ ἀδελφός μου. Ἀλλαξέ μου (change me) τοῦτο τὸ πεντακοσάριον καὶ δώσέ μου ἀντὶς γι' αὐτὸ τέσσερα ἑκατοστάρικα καὶ τέσσερα εἰκοσιπεντάρικα.

Exercise 22.

I have a brother, three brothers. Thou hast two sisters, five sisters. My uncle has six children, four sons and two daughters. Our neighbour has six horses, seven cows, and twenty sheep. 3×3 makes 9. 6×6 makes 36. How old are you? I am 18 years old. How old is your sister? She is 16 years old. The year has 365 days. How much money had you? I had 320 francs, and my friend had 445, altogether 765 francs. 216 and 584 make 800. The peasant had 96 sheep, now he has only 67. My grandfather is 81 years old, my grandmother 75. This city has 30,000 inhabitants. 10×24 makes 240. How many are 35×44 ? One of my gloves I have lost (ἔχασα). Three each, six apiece. He is a man of 30 years, his sister is 25 years of age. Nine is three times three, 25 is five times five. After 80 years. Two years and four months ago. Both children were at school yesterday. All three girls were in church. In the battle there were killed (σκοτώθησαν) 3763 soldiers and

168 officers. How many are 22, 33, 55, and 88? London has 8000 streets, 500 churches, 80,000 houses, and four millions of inhabitants. Athens has 165,000 inhabitants. He is not yet 16 years old.

B. Ordinals.

The popular language has only those for 1 to 12:

- | | |
|-------------------------------|------------------------|
| 1. πρῶτος, πρώτη, πρῶτο | 7. ἑβδομος, -η, -ο |
| 2. δεύτερος, δεύτερη, δεύτερο | 8. ὀγδοος, -η, -ο |
| 3. τρίτος, -η, -ο | 9. ἑνατος, -η, -ο |
| 4. τέταρτος, -η, -ο | 10. δέκατος, -η, -ο |
| 5. πέμπτος, -η, -ο | 11. ἐνδέκατος, -η, -ο |
| 6. ἕκτος or ἕχτος, -η, -ο | 12. δωδέκατος, -η, -ο. |

Of those also only the first five are universal; for the rest, the article and the cardinal may be used; as ὁ, ἡ ἑφτά, ὁ, ἡ ἕξι etc. The declension of ordinals follows the adjective in -ος, -η, -ο.

1. Half is μισός, -ή, -ό, the half τὸ μισό (literary ἡμισυς, ἡμίσεια, ἡμισυ). Mixed numbers with a half are made by adding μισυ or ἡμισυ to the whole number:

- | | |
|--|---|
| 1 ¹ / ₂ ἐνάμισυ, <i>fem.</i> μιάμισυ | 8 ¹ / ₂ ὀχτώμισυ |
| 2 ¹ / ₂ δυόμισυ | 9 ¹ / ₂ ἐννητάμισυ |
| 3 ¹ / ₂ τρεισήμισυ, τριάμισυ | 10 ¹ / ₂ δεκάμισυ |
| 4 ¹ / ₂ τεσσερεσήμισυ | 11 ¹ / ₂ ἐνδεκάμισυ |
| 5 ¹ / ₂ πεντέμισυ | 12 ¹ / ₂ δωδεκάμισυ |
| 6 ¹ / ₂ ἑξήμισυ | 13 ¹ / ₂ δεκατρεισήμισυ, δεκα-
τριάμισυ, etc., |
| 7 ¹ / ₂ ἑφτάμισυ | |

or we say ἕνας, μιά, ἕνα καὶ μισός, -ή, -ό, δυὸ καὶ μισός, -ή, -ό etc.; in the last case, the noun comes between the number and the fraction. Thus: 1¹/₂ months ἐνάμισυ μῆνας or ἕνας μῆνας καὶ μισός, 1¹/₂ drachmas μιάμισυ δραχμή or μιά δραχμή καὶ μισή, 3¹/₂ years τριάμισυ χρόνια or τρία χρόνια καὶ μισό, 3¹/₂ hours τρεισήμισυ ὥρες or τρεῖς ὥρες καὶ μισή.

Of the other fractions, the only words in use are τὸ τρίτο a third, τὸ τέταρτο a fourth; as multiplier, use the ordinal in the neuter, ἕνα τρίτο one third, τρία τέταρτα three quarters.

2. The question, what is it o'clock? is τί ὥρα εἶναι or τί ὥρα ἔχομε; The answer has the cardinal number, and the clock is left out or replaced by ὥρα or ὥρες; as: it is two o'clock εἶναι δυὸ (ὥρες) or εἶναι δυὸ ἡ ὥρα, it is a quarter past two εἶναι δυὸ καὶ τέταρτο, half past two (ἡ ὥρα) εἶναι δυόμισυ or εἶναι δυὸ ὥρες καὶ μισή, half past three τρεισήμισυ or τρεῖς καὶ μισή, etc.

Minute is τὸ λεπτὸν (τῆς ὥρας): it is ten minutes to three εἶναι τρεῖς παρὰ δέκα λεπτά (it is three less ten minutes). But the word λεπτὸν is usually left out; as: it is 23 minutes to four εἶναι τέσσαρες παρὰ εἴκοσι τρία (λεπτά).

At one, two, three o'clock: (εἰς τὴν or) στὴ μιά (i.e. ὥρα), στὲς δυό, στὲς τρεῖς (i.e. ὥρες), etc.

3. In telling the day of the month, the popular language uses the ordinal not further than the twelfth, usually up to the fifth only; as ἡ πρώτη, δεύτερη etc. (i.e. ἡμέρα) τοῦ μῆνα; from 6th or at most 13th the cardinal is used. The name of the month follows in the genitive, and it has the definite article. Thus: To-day is the first, the 13th of November σήμερα ἔχομε τὴν πρώτη τοῦ Νοέμβρη, σήμερα ἔχομε δεκατρεῖς τοῦ Νοέμβρη. What is the day of the month, what is it to-day? πόσες ἔχομε σήμερα (sc. ἡμέρες);

On the first, second, etc.: εἰς τὴν or στὴν (sc. ἡμέρα), στὲς or στῆς (sc. ἡμέρες); as: on November 1 στὴν πρώτη τοῦ Νοέμβρη, on November 13 στὲς (στῆς) δεκατρεῖς τοῦ Νοέμβρη.

For the dated year use the cardinals, in the neuter since χρόνια or ἔτη is understood; in such a year is στά (εἰς τὰ). Thus: In 1903, or in the year 1903 στά χίλια ἑννηακόσια τρία, in 1764 στά χίλια ἑφτακόσια ἑξήντα τέσσαρα.

This day week σήμερα ὀχτώ, this day fortnight σήμερα δεκαπέντε.

Quarter is τὸ τρίμηνο, half-year τὸ ἑξάμηνο.

4. For names of the months, the literary forms are common as well as the popular forms.

Popular.

January ὁ Γενάρης
February ὁ Φλεβάρης
March ὁ Μάρτης

Literary.

Ἰανουάριος
Φεβρουάριος
Μάρτιος

<i>Popular.</i>	<i>Literary.</i>
April ὁ Ἀπρίλης	Ἀπρίλιος
May ὁ Μάης	Μάϊος
June ὁ Ἰούνης	Ἰούνιος
July ὁ Ἰούλης	Ἰούλιος
August ὁ Ἀγουστος	Αὔγουστος
September ὁ Σεπτέμβρης	Σεπτέμβριος
October ὁ Ὀκτώβρης	Ὀκτώβριος
November ὁ Νοέμβρης	Νοέμβριος
December ὁ Δεκέμβρης	Δεκέμβριος.

The days of the week are:

Sunday ἡ Κυριακή	Thursday ἡ Πέμπτη, also
Monday ἡ Δευτέρα	Πέφτη
Tuesday ἡ Τρίτη	Friday ἡ Παρασκευή
Wednesday ἡ Τετάρτη or	Saturday τὸ Σάββατο or
Τετράδῃ	Σαββάτο.

Words.

ἡ τάξις)	class	ἡ Πετρούπολις)	Petersburg
ὁ Φρειδερίκος	Frederick	ὁ Δημήτρης,	Demetrius.
		Μήτσος	

Exercise 23.

Ἡ πρώτη (ἡ)μέρα, ἡ δεύτερη (ἐ)βδομάδα, ὁ τρίτος μῆνας. Αὐτὸ εἶναι τὸ τέταρτο ποτῆρι μπίρα. Ἡ Κυριακή εἶναι ἡ πρώτη ἡμέρα τῆς ἐβδομάδας, τὸ Σαββάτο εἶναι ἡ τελευταία ἡμέρα τῆς. Ὁ Μάρτης εἶναι ὁ τρίτος καὶ ὁ Μάης ὁ πέμπτος μῆνας τοῦ ἔτους. Ἡ Ἀμερικὴ εἶναι γνωστὴ (known) ἀπὸ τὸ ἔτος χίλια τρ(ι)ακόσια ἐνενήντα δύο. Τί ὥρα εἶναι; εἶναι τρεισήμισυ or τρεῖς καὶ μισή, — δέκα παρὰ εἴκοσι, — ἐννὴ παρὰ τέταρτο, — πέντε καὶ τέταρτο. Ὁ παπποῦς μου γεννήθηκε (was born) στὰ χίλια ὀχτακόσια εἴκοσι τρία. Πόσο κάνει τὸ μισὸ ἀπὸ τρία τέταρτα; Τί ὥρα ἔχετε; Ἡ ὥρα εἶναι δεκάμισυ. Πόσες ἔχομε σήμερα; Σήμερα εἶναι εἴκοσι τρεῖς τοῦ Μάρτη. Ὁ Ἰούνης ἔχει τριάντα ἡμέρες, ὁ Ἰούλης καὶ ὁ Ἀγουστος ἔχουνε τριάντα μιὰ ἡμέρες.

Exercise 24.

What day is it to-day? It is May 18 to-day. A week is the fourth part (quarter) of a month. I am 25th in my class, thy brother Demetrius is the 31st. January is the first month of the year, February the second,

March the third. My father was born (γεννήθηκε) on August 14, 1842, my mother on September 11, 1845. My grandmother is already in the 81st year of her age (already 80 years old). My uncle has been in Paris since June 17, 1898. Frederick the second was king of Prussia. Peter the Great (ὁ Μεγάλος) of Russia died (πέθανε) in Petersburg on Feb. 26, 1725, at (μέ) the age of 52 years. He came (ἦλθε) at 3.30, at 6.30, at 20 minutes to 5, at 5.10. This day fortnight I set out (φεύγω) for Constantinople. Yesterday week your brother was here.

C. Indefinite Numerals.

The indefinite numerals express a number or group, without defining the number or size. As far as they are declinable, these (like adjectives) must agree in gender, number and case with the noun to which they belong. They are these:

1. Κάθε each. Indeclinable. Κάθε ἄνθρωπος each man, κάθε γυναῖκα each woman, σὲ κάθε σπίτι in each house, κάθε λογῆς of each kind.

Before numbers it means every (distributive):

Κάθε πέντε (ἡ)μέρες every five days.

Σὲ κάθε τρεῖς ἄνδρες ἐκέρασε (ἀπὸ) μιὰ μπουτίλια κρασί.

For every three men he gave one bottle of wine.

2. Κανένας or κανείς, καμμιά or καμμία, κανένα any; declined like the indefinite article ἕνας, μιὰ, ἕνα, which it generalizes:

Κανέναν ἄνθρωπο δὲν εἶδα στοὺς δρόμους.

I did not see any creature in the streets.

Δὲν μοῦ ἔδωκε καμμία ἀπάντησι he gave me no answer.

Δὲν ἔλαβα κανένα γράμμα.

I received no letter. — Compare Lesson 7, § 2.

Before phrases of time, measure, and value it means about; as:

Καμμιά δεκαριά about ten, ten or thereabouts.

Καμμιά ὀκτῶ κρασί about an oke of wine.

Κανένα φράγκο about one franc.

3. Κάτι some, something, is indeclinable. With the plural it means some, a few; as:

Κάτι ψωμί some bread.

Κάτι ἔνωρις ἔρχεσαι you come rather early.

Κάτι στρατιῶτες some soldiers.

Εἶναι κάτι χαλάσματα ἐκεῖ there are some ruins there.

4. Κάποιος, κάποια, κάποιο certain, some, is declined regularly like an adjective in -ος, -α, -ο, the accent remaining always upon the α; as:

Κάποιοι φίλοι του some friends of his.

5. Κάμποσος, κάμποση, κάμποσο a good many, a good deal; in declension the accent remains regularly upon the α, but in the masculine plural besides κάμποσοι and κάμποσους we have the accentuation καμπόσοι and καμπόσους (cf. p. 26, no. 2); e.g.:

Ἦπτε κάμποσο κρασί he drank a good deal of wine.

Ἔχει κάμποσα χρήματα, κάμποσους (καμπόσους) παράδες.

He has a good deal of money.

Κάμποσος κόσμος ἦτανε στὸ θέατρο.

There were a good many people in the theatre.

6. Ὅλος, -η, -ο all, whole. Its noun (as with αὐτός τοῦτος, ἐκεῖνος) always has the definite article, which stands between ὅλος and the noun; e.g.:

Ὅλη ἡ πόλις(ς) the whole city.

Ὅλοι οἱ ἄνθρωποι all men.

Ἦπτε ὅλο τὸ κρασί; has he drunk all the wine?

Observe: ὅλος ὁ κόσμος (tout le monde) the whole world, all men, every man; ὅλοι μας we all, ὅλοι σας you all, ὅλοι τῶν or τους they all.

7. Ὀλάκερος, -η, -ο (literary ὀλόκληρος, -ον) all, whole, like ὅλος, requires the definite article before the noun; e.g.:

Ὀλάκερη ἡ πόλις(ς) all the city, the whole city.

But as in English, it can be used with the indefinite article; and in the plural it has none; thus:

Μία ὀλάκερη ὥρα a whole hour.

Δυὸ ὀλάκερες ὥρες two whole hours.

8. Μερικοί, -ές, -ά some, several, a few — πολὺς, πολλή, πολὺ (for declension see Lesson 10) many — (ὀ)λίγος, -η, -ο few, little; e.g.:

Ἦστερα ἀπὸ μερικὲς ἡμέρες after a few days.

Ἦ πολλή χρῆσις frequent use.

Δώσέ μου (ὀ)λίγο νερό give me some water, a little water.

9. Τόσος, -η, -ο so much, so many, so great; e.g.:

Γιατί κάνεις τόσα λόγια; why do you talk so much?

Ἔχει τόσο καῦμό he has so great a longing.

Words.

τὸ ἀγκάθι	sting, thorn	ὁ κανόνας	rule
ἡ μεριά	part, side	ἡ ἐξαίρεσις(ς)	exception
τὸ ποσό	sum, amount	ἡ ζέστη	heat, warmth
ἡ πληροφορία	news, information	οἱ νέοι	youth, young people
τὸ μυστικόν	secret	ἡ ἡμερομηνία	date.
ἡ ἡλικία	age		

Exercise 25.

Κάθε τριαντάφυλλο ἔχει ἀγκάθια. Ὁ δάσκαλός μας δίνει (gives) κάθε μέρα τέσσερα μαθήματα. Δὲν ἔχω καμμία(ν) ὀρεξίαν γιὰ τέτοιες διασκεδάσεις. Μένει (stays) κάμποσο καιρὸ στὴν πόλιν μας. Πόσα χρόνια κάθεται (lives) ὁ κύριος ἐδῶ; καμμιὰ πενταριά. Ὁ Θεὸς εἶναι ὁ πατέρας ὅλων τῶν ἀνθρώπων. Ὅλοι οἱ ἄνθρωποι εἶναι θνητοί (mortal). Κάθε πρᾶγμα ἔχει καὶ τὴν ἄλλη μεριά του. Ἐχω καμπόσους φίλους σὲ αὐτὴ τὴν πόλιν. Τώρα εἶναι δυόμισι χρόνια ποῦ δὲν ἔχω καμμιὰ πληροφορία γιὰ τὸν ἀδελφό μου. Μερικοὶ ἄνθρωποι τῆς αὐτῆς πόλιν ἔχουν τὸ αὐτὸ ὄνομα. Κανένας ἄνθρωπος εἶναι πάντα τυχερός (lucky). Ὅλοι οἱ ἄνθρωποι ἔχουν τὰ ἐλαττώματά τους. Δὲν γνωρίζω (know) κανέναν ἀξιωματικό. Πολλές (many) γυναῖκες καὶ καμπόσοι κύριοι ἦτανε στὴν ἐκκλησιά. Ἐχεῖς μερικὰ λάθη (or σφάλματα) στὴ μετάφρασί σου, Κῶστα. Τώρα εἶναι κάτι ἀργά. Ὁλάκερο τὸ ποσὸ δὲν εἶναι περισσότερο (more) ἀπὸ (than) ἑκατὸ πενήντα φράγκα. Εἶπε (she said) τὸ μυστικὸ τῆς σὲ κάποιες φιληνάδες τῆς καὶ τώρα τὸ ξέρει (knows) ὅλος ὁ κόσμος.

Exercise 26.

No man is without faults. Each age has its cares and its joy. Paul has no mistake in his translation. On the table lay (ἦτανε) several books. Every mother loves (ἀγαπᾷ) her children. No rule is without exceptions; every rule has its exceptions. In all capitals of Europe are palaces. He has no friend, he has no enemy. After some weeks we shall have spring. On every opportunity he speaks (μιλάει) of his friendship. He has no enemy, no enemies. Some shepherds were upon the mountains. The whole city is excited (ταραγμένη) at this news. Every winter he goes (πηγαίνει) to Italy. All the summer the heat was great (μεγάλη). All the newspapers of the ca-

pital had the same news. Certain books are not useful (χρήσιμα) for the youth. Were you so many years in Greece?

Conversation.

Τί ἡμερομηνία ἔχει τὸ γράμμα;	Εἶναι ἀπὸ τὴν τρίτη τοῦ Νοέμβρη.
Καὶ πόσες τούτου τοῦ μῆνα ἔχομε σήμερα;	Σήμερα ἔχομε δεκαεφτά.
Ἀπὸ σήμερα καὶ δεκαπέντε ἡμέρες λοιπὸν τὸ ἔλαβες ¹ . τί ἀπάντησι ἔδωκες ² ;	Δέν ἔστειλα ³ ἀκόμα καμμιά ἀπάντησι, αἴριο θ' ἀπαντήσω ⁴ .
Πόσο καιρὸ ἔχει τώρα ὁ φίλος σου ἐδῶ στήν Ἀθῆνα;	Κάμποσα χρόνια εἶναι ἐδῶ, καμμιά δεκαριά.
Πότε πέθανε ⁵ ὁ Ναπολέον ὁ πρῶτος;	Στὰ χίλια ὀχτακόσια εἴκοσι ἔνα.

1. you received. 2. did you give. 3. I sent. 4. I will answer. 5. died.

TENTH LESSON.

The Adjective.

Adjectives are changed to show gender, number and case.

As in English, they usually stand before their noun, as: the beautiful flower τὸ ὡραῖο λουλοῦδι, a beautiful flower ἓνα ὡραῖο λουλοῦδι; but as predicate they come after, as: the flower is beautiful τὸ λουλοῦδι εἶναι ὡραῖο. If the noun has no article, the adjective may stand before or after: ὡραῖο λουλοῦδι or λουλοῦδι ὡραῖο.

General Rule. The adjective must agree with the noun in gender, number and case, whether it stand before or after.

1. All adjectives of the popular language have three endings, for masculine, feminine and neuter respectively. The endings are:

-ος, -η or -α, -ο;
 -ύς, -ειά, -ύ;
 -ης, -α or -ισσα, -ικο.

Some make other forms. Those in -ος, -η or -α, -ο are the commonest by far.

2. In declension, the accent remains throughout on the syllable where it stands in the nom. sing. masc.

§ 1. Adjectives in -ος, -η or -α, -ο.

These have -α in the feminine only when a vowel precedes the ending -ος; otherwise -η.

The declension is the same (apart from accent) as that of the masculine nouns in -ος, feminine in -η or -α, neuter in -ο.

I. In -ος, -η, -ο.

Examples: καλός good, μαῦρος black, ἄσχημος ugly.

	<i>Singular.</i>			<i>Plural.</i>		
N.	καλός	καλή	καλό	καλοί	καλές	καλά
G.	καλοῦ	καλῆς	καλοῦ	καλῶ(ν)	καλῶ(ν)	καλῶ(ν)
A.	καλό	καλή	καλό	καλοῦς	καλές	καλά
V.	καλέ	καλή	καλό.	καλοί	καλές	καλά.

So also ἀκριβός, -ή, ó dear, φθηνός, -ή, -ό cheap, μικρός, -ή, -ό small, young, κουτός, -ή, -ό dull, stupid.

	<i>Singular.</i>			<i>Plural.</i>		
N.	μαῦρος	μαύρη	μαῦρο	μαῦροι	μαῦρες	μαῦρα
G.	μαύρου	μαύρης	μαύρου	μαύρω(ν)	μαύρω(ν)	μαύρω(ν)
A.	μαῦρο	μαύρη	μαῦρο	μαύρους	μαῦρες	μαῦρα
V.	μαῦρε	μαύρη	μαῦρο.	μαῦροι	μαῦρες	μαῦρα.

Like μαῦρος: σκοῦρος, -η, -ο dark (in colour), ἄσπρος, -η, -ο white, μέγας, -η, -ο large, φρέσκος, -η, -ο fresh.

	<i>Singular.</i>			<i>Plural.</i>		
N.	ἄσχημος	ἄσχημη	ἄσχημο	ἄσχημοι	ἄσχημες	ἄσχημα
G.	ἄσχημου	ἄσχημης	ἄσχημου	ἄσχημω(ν)	ἄσχημω(ν)	ἄσχημω(ν)
A.	ἄσχημο	ἄσχημη	ἄσχημο	ἄσχημους	ἄσχημες	ἄσχημα
V.	ἄσχημε	ἄσχημη	ἄσχημο.	ἄσχημοι	ἄσχημες	ἄσχημα.

Like ἄσχημος: ἄρρωστος, -η, -ο sick, δύσκολος, -η, -ο difficult, εὐκολος easy, έξυπνος, -η, -ο clever.

a. Adjectives from national names end in -κος, usually -ικος: γερμανικός, -ή, -ό German, ἑλληνικός, -ή, -ό Greek, ρωμαίικος, -η, -ο modern Greek, τουρκικός, -η, -ο Turkish, ἀγγλικός, -ή, -ό or ἐγγλέζικος, ἱγγλέζικος, -η, -ο English, γαλλικός, -ή, -ό or φραντζέζικος, -η, -ο French, αὐστριακός, -ή, -ό Austrian.

But the corresponding nouns may also be used as adjectives with personal names; as: the German emperor

ὁ Γερμανὸς αὐτοκράτορας, the Greek poets οἱ Ἕλληνες ποιητές, an English admiral ἕνας Ἑγγλέζος ναύαρχος, Turkish gipsy women Τούρκισσες τσιγγάνες, French officers Γάλλοι ἀξιωματικοί.

b. Aged, old (of persons) may also be expressed by the noun (ὁ) γέρος, (ἡ) γρηά; as:

My old father ὁ γέρος πατέρας μου.

My old mother ἡ γρηὰ μητέρα μου.

2. In -ος, -α, -ο.

Examples: πλούσιος, -α, -ο rich, ὡραῖος, -α, -ο beautiful, pretty.

Singular.

N. πλούσιος	πλούσια	πλούσιο
G. πλούσιου	πλούσιας	πλούσιου
A. πλούσιο	πλούσια	πλούσιο
V. πλούσιε	πλούσια	πλούσιο.

Plural.

N. πλούσιοι	πλούσιες	πλούσια
G. πλούσιων(ν)	πλούσιων(ν)	πλούσιων(ν)
A. πλούσιους	πλούσιες	πλούσια
V. πλούσιοι	πλούσιες	πλούσια.

Like πλούσιος: τίμιος, -α, -ο honourable, respectable, ὅμοιος, -α, -ο like, ἅγιος, -α, -ο holy, ξυλένιος, -α, -ο wooden.

Singular.

Plural.

N. ὡραῖος	ὡραία	ὡραῖο	ὡραῖοι	ὡραῖες	ὡραῖα
G. ὡραίου	ὡραίας	ὡραίου	ὡραίων(ν)	ὡραίων(ν)	ὡραίων(ν)
A. ὡραῖο	ὡραία	ὡραῖο	ὡραίους	ὡραῖες	ὡραῖα
V. ὡραῖε	ὡραία	ὡραῖο.	ὡραῖοι	ὡραῖες	ὡραῖα.

Like ὡραῖος: γελοῖος, -οῖα, -οῖο ridiculous, ἀστεῖος, -εῖα, -εῖο witty, ἀχρεῖος, -εῖα, -εῖα common, despised, κρύος, -α, -ο cold, νέος, -α, -ο young, new.

a. According to the rules of the literary language, the α of the feminine endings, in all cases, is long. This has only so much influence on the accent of the popular language, that if the masculine is properispomenon, the feminine is paroxytone (ὡραῖος, ὡραία, — γελοῖος, γελοία etc.). But the pronunciation is not affected at all. The proparoxytones keep the accent on the third syllable

from the end notwithstanding the literary rule (πλούσιος, πλούσια, — τίμιος, τίμια, — ὅμοιος, ὁμοία etc.).

b. Βέβαιος firm, sure, is an exception, and forms its feminine in -η: βέβαιος, βέβαιη, βέβαιο.

Remark.

Besides the accentuation, which has important differences, there are other points of difference between the popular and literary style.

The popular language changes all literary adjectives with two endings -ος, -ον into adjectives with three endings -ος, -η or -α, -ο; and it uses -α only after vowels, not after ρ also.

The literary μέγας, μεγάλη, μέγα large, becomes μεγάλο, μεγάλη, μεγάλο, quite regular.

Contracted adjectives in -ους, -ουν do not appear in the popular language.

Words.¹

ὤμορφος, -η, -ο	pretty, beautiful	πικρός, -ή, -ό	bitter
πράσινος, -η, -ο	green	στρογγυλός, -ή, -ό	round
καθαρός, -ή, -ό	clean	ζεστός, -ή, -ό	warm, hot
(δ)ψηλός, -ή, -ό	high, tall	φτωχός, -ή, -ό	poor
σημερινός, -ή, -ό	to-day	τὸ χτίριο (κτίριον), τὸ οἰκοδόμημα	building
δημόσιος, -α, -ο	public	ἡ ἐμπιστοσύνη	trust
λαμπρός, -ή, -ό	noble, splendid	τὸ γιατρικόν	medicine
χαριτωμένος, -η, -ο	charming, lovely	ἡ πλατεία	square (in a town)
γεμάτος, -η, -ο	full, loaded	τὸ τσάϊ	tea
γινωμένος, -η, -ο	ripe	κόκκινος, -η, -ο	red
πρόθυμος, -η, -ό	ready, willing	μαῦρο κρασί	red wine.

Exercise 27.

Ὁ πατέρας εἶναι καλός, ἡ μητέρα εἶναι καλή. Τοῦτα τὰ λουλούδια εἶναι ὡμορφα. Τὸ μικρὸ παιδί, τὰ μικρὰ παιδιὰ. Τὸ κόκκινον χρώμα, ἡ κόκκινη θωριά. Τὰ πράσινα φύλλα τῶν δένδρων. Οἱ δρόμοι τῆς πόλις δὲν εἶναι καθαροί. Νά, ὅλα τὰ βιβλία τοῦ μικροῦ φίλου μας. Ἐκεῖνοι οἱ κῆριοι εἶναι πλούσιοι. Χθὲς ἤμασθε σὲ ἓνα ὕψηλόν βουνόν. Δὲν ἔχετε γαλλικὰ ἢ ἀγγλικὰ (φραντζέζικα ἢ ἐγγλέζικα) βιβλία; Δώστέ μου καμμιά σημερινὴ ἐφημερίδα. Τὰ δη-

¹ Words not given now and hereafter may be found in the Vocabulary at the end.

μόςια χτίρια τῆς Βιέννης εἶναι λαμπρά. Ἐχει μεγάλη ἐμπιστοσύνη σὸ γιαντρώ του. Ἡ γαλλικὴ μουσικὴ δὲν εἶναι τόσο (so) ὠραία καὶ χαριτωμένη σὰν ἡ ἰταλική. Τὰ ποιήματα τοῦτου τοῦ Γερμανοῦ ποιητῆ δὲν μ' ἀρέσουν (please). Ποιοὺς Γάλλους καὶ Ἰταλοὺς ποιητὲς ἐδιάβασες (hast thou read); Αὐτὴ ἡ μετὰφρασι(ς) εἶναι πολὺ δύσκολη. Τὸ θέατρο ἦτανε ἐχθὲς γεμάτο κόσμος. Τώρα τὰ σταφύλια δὲν εἶναι γινωμένα ἀκόμα. Ὀλάκερη ἡ χώρα εἶναι πρόθυμη σὲ κάθε θυσία. Εἶναι ἔξυπνο παιδί.

Exercise 28.

The medicine was not good, it was very bitter. This house is fine and new. The colours of the Greek flag are blue and white, the colours of the English flag are red, white and blue, of the German flag black, white and red. The daughter of our neighbour is still young. The square is large, but not beautiful, and without trees. Have you good black and red ink? The garden is small, the house is large. The earth is round. What is the name (λέγεται) of the late German emperor? Is your little brother in the garden? Here is good tea and warm milk. Give me fresh water. Good old wines are dear. New friends are not always good friends. That man is poor, that woman is rich. The golden ornaments of that beautiful and charming woman. Have you red wine? No, I have only white. Yesterday the weather was very fine. This merchant's wares are dear but good. The old mother of our friend died (πέθανε) yesterday. Hear (ἄκουε) the counsels of this aged and tried friend of thy family. Men's life is transitory as a flower. My dear, good, old mother was very (πολύ) ill.

§ 2. Adjectives in -ός, -ειά, -ό.

All are accented on the last syllable. In these forms also they differ a great deal from the corresponding literary series in -ός, -εῖα, -ό.

Example: φαρδύς, φαρδεῖά, φαρδύ wide, broad.

Singular.

N. φαρδύς	φαρδεῖά	φαρδύ
G. φαρδουῶ, φαρδύ	φαρδεῖᾱς	φαρδουῶ, φαρδύ
A. φαρδύ	φαρδεῖά	φαρδύ
V. φαρδύ	φαρδεῖά	φαρδύ.

Plural.

N. φαρδυοί	φαρδεις	φαρδύα
G. φαρδυῶ(ν)	φαρδειῶ(ν)	φαρδυῶ(ν)
A. φαρδυοῦς	φαρδεις	φαρδύα
V. φαρδυοί	φαρδεις	φαρδύα.

Like φαρδύς: βαρύς, βαρειά, -ύ heavy, βαθύς, -ειά, -ύ deep, παχύς, -ειά, -ύ thick, fat, μακρύς, -ειά, -ύ long, far, πλατύς, -ειά, -ύ broad, wide.

1. Adjectives in -κός (with accent on the last) often form their feminine with -ειά; as:

γλυκός, γλυκειά, γλυκό (lit. γλυκός, γλυκεῖα, γλυκό)
sweet, pleasant,
παστρικός, -ή and -ειά, -ό clean,
κακός, -ή and -ειά, -ό bad, wicked,
ἀγαπητικός, -ή and -ειά, -ό beloved.

2. Πολός, πολλή, πολύ much, is irregular, as follows:

*Sing.**Plur.*

N. πολός	πολλή	πολύ	πολλοί	πολλές	πολλά
G. πολλοῦ	πολλῆς	πολλοῦ	πολλῶ(ν)	πολλῶ(ν)	πολλῶ(ν)
A. πολό	πολλή	πολύ	πολλοῦς	πολλές	πολλά
V. πολό	πολλή	πολύ.	πολλοί	πολλές	πολλά.

§ 3. Adjectives in -ης, -α, -ικο

are new formations of the popular language, and not common.

1. Those ending in -άρης make the feminine in -άρα, neuter in -άρικο. Examples are:

ζηλιάρης, ζηλιάρα, ζηλιάρικο jealous, envious,
καυχησιάρης, καυχησιάρα, καυχησιάρικο boastful,
γρινιάρης, γρινιάρα, γρινιάρικο quarrelsome,
κλαψιάρης, κλαψιάρα, κλαψιάρικο tearful, querulous,
ἀρρωστιάρης, ἀρρωστιάρα, ἀρρωστιάρικο sickly,
παραπονιάρης, -άρα, -άρικο always complaining,
τσιχσιάρης, -άρα, -άρικο boring, wearying, disgusting,
χτικιάρης, -άρα, -άρικο consumptive,
φοβιτσιάρης, -άρα, -άρικο timid, anxious.

The declension is regular: ζηλιάρης, gen. ζηλιάρη, acc. ζηλιάρη, voc. ζηλιάρη, plural nom. ζηλιάρηδες, gen. ζηλιάρηδω(ν), etc., like βαρκάρης (p. 36); — ζηλιάρα, -ας, -α, plur. -ες, etc.; — ζηλιάρικο, -άρικου, etc.

Many write ζηλιάρης, ζηλιάριδες, etc., like βαρκάρις.

2. Words in -μάτης (from τὸ μάτι eye) and -μύτης (ἡ μύτη nose) form the feminine in -μάτα and -μύτα, the neuter in -μάτικο, -μύτικο; as:

γαλανομάτης, γαλανομάτα, γαλανομάτικο blue-eyed,
 καστανομάτης, καστανομάτα, καστανομάτικο chestnut-
 eyed, brown-eyed,
 κοκκινομύτης, κοκκινομύτα, κοκκινομύτικο red-nosed,
 πατσο(υρο)μύτης, -μύτα, -μύτικο snub-nosed, flat-nosed.

Similar formations have:

τεμπέλης, τεμπέλα, τεμπέλικο lazy,
 σγουρομάλλης, σγουρομάλλα, σγουρομάλλικο curly-
 haired.

But others make the feminine with -ισσα instead of -α, or have both -α and -ισσα; e.g.:

ἀκαμάτης, ἀκαμάτισσα and -άτα, ἀκαμάτικο lazy,
 μακρολαίμης, -λαίμ(ισσα), -λαίμικο with long neck,
 μακαρίτης, μακαρίτισσα, μακαρίτικο blessed, dead,
 αὐθάδης, αὐθάδισσα, αὐθάδικο bold,
 στραβοπόδης, στραβοπόδα and -πόδισσα, στραβοπόδικο
 bandy-legged.

The declension is regular. The masculine plural is always —ηδες, —ηδω(ν); e.g. γαλανομάτηδες, γαλανομάτηδω(ν), — σγουρομάλληδες, -μάλληδω(ν), — ἀκαμάτηδες, ἀκαμάτηδω(ν).

§ 4. The popular language often makes use of the literary adjectives in -ης, -ες; below we give an example. However, these do not belong to the genuine popular language; they are more usually modified or replaced by other words; e.g. ἀληθής — ἀληθινός, δυστυχής — δυστυχισμένος.

Example: ἀληθής true.

	<i>Singular.</i>	<i>Plural.</i>
N.	ἀληθής, ἀληθές	ἀληθεῖς, ἀληθῆ
G.	ἀληθοῦς	ἀληθῶν
A.	ἀληθῆ, ἀληθές	ἀληθεῖς, ἀληθῆ
V.	ἀληθές	ἀληθεῖς, ἀληθῆ.

Like ἀληθής: συγγενής, -ές kindred, ἀκριβής exact, ψευδής, -ές false, εὐπειθής, -ές obedient.

§ 5. Every adjective, in the literary and in the popular language, can be changed into a noun by prefixing the article; as ὁ πλούσιος the rich man, ἓνας ἄστεϊος a wag, τὸ νέο the news, ὁ τεμπέλης, ἀκαμάτης the lazy-bones, ἡ γαλανομάτα the blue-eyed maiden.

Words.

χονδρός, -ή, -ό	thick, coarse	τίμιος, -α, -ο	honourable,
ἡ φορεσιά, ἄλλα- ξιά	costume		respectable
χρήσιμος, -η, -ο	useful	ἡ πέτρα	stone
ὁ κάτοικος	inhabitant	εὐχαριστημένος, -η, -ο	content, satisfied
ιδιωτικός, -ή, -ό	private	καινούργιος, -α, -ο	new
πονετικός, -ή, -ό	sympathetic	(ἐ)χθεςινός, -ή, -ό	of yesterday
ὁ ζητιάνος	beggar	στενός, -ή, -ό	narrow
φρόνιμος, -η, -ο	intelligent (of children), good	οἱ νέοι	young people.

Exercise 29.

Αὐτὰ τὰ σταφύλια δὲν εἶναι γλυκά, δώσέ μου ἄλλα. Τὰ ἐλαφρὰ φορέματα εἶναι καλὰ γὰρ τὸ καλοκαῖρι, τὰ βαρὺὰ καὶ χονδρὰ εἶναι χρήσιμα γὰρ τὸ(ν) χειμῶνα. Δὲν ἔχει μπροῦσκο κρασί; Τὰ γλυκὰ κρασιά δὲ(ν) μ' ἄρῃσουν (please). Αὐτὴ ἡ πόλις(ς) δὲν εἶναι μεγάλη καὶ δὲν ἔχει πολλοὺς κατοίκους, ἀλλὰ εἶναι ωραία καὶ παστρική (or παστρικεῖα). οἱ δρόμοι της εἶναι φαρδύοι, ἡ πλατεῖς της εἶναι φυτεμμένες (planted) μὲ δένδρα, χαμόκλαδα καὶ λουλούδια καὶ πολλὰ ἀπὸ τὰ δημόσια καὶ ιδιωτικὰ οἰκοδομήματά της εἶναι λαμπρά. "Ολοὶ οἱ πλούσιοι πρέπει νὰ εἶναι (must be) πονετικοὶ γὰρ τοὺς φτωχοὺς. "Ενα χαριτωμένο καστανομάτικο κοριτσάκι. "Ενα κλαψιάρικο παιδί. Αὐτὸς ὁ στραβοπόδης καὶ κοκκινομύτης ζητιάνος ἦταν ὁ κλέφτης. Τώρα εἶναι πέντε χρόνια καὶ ἑπτὰ μῆνες ποῦ πέθανε (died) ὁ μακαρίτης πατέρας μου.

Exercise 30.

Both boys are lazy; stupid they are not. The streets of many old and new cities are narrow and ugly. Do not be (νὰ μὴ εἶσαι) impudent, Theodore, but sensible and careful. All through May the nights were mild and pleasant (γλυκός). This news is not true. Those tales are stupid and false. She is a good mother and an honourable wife. Yesterday's translation was easy, to-day's is very (πολὸν) hard. This hat is cheap, it costs (ἔχει) only 6 drachmas. Not all men are happy, many are

unhappy. With tearful voice he spoke (ἐμίλησε) of his lasting unhappiness. Bad news. A dear friend. My late deceased grandmother died (πέθανε) only two years ago, aged 83. A large and heavy stone. A fat goose. She has two pretty children, a curly-headed youngster of five years and a little blue-eyed girl.

Conversation.

Τί κρασί θέλετε¹, κύριε, μαύρο ἢ ἄσπρο, γλυκὸ ἢ μπροῦσκο;

Σὰς συσταίνω³ τοῦτο τὸ κρασί, ἄ(ν)⁴ θέλετε κρασί καλὸ καὶ παλὸν· μὰ εἶναι λιγάνι⁵ ἀκριβό, κοστίζει⁶ δυόμισυ δραχμὲς τῇ μπουτίλια.

Εἶναι ἀκριβὴ ἡ καινούργια φορ-
σιά (οἱ ἀλλαξιά) σου;

Εἶναι εὐχαριστημένος ὁ δάσκαλος
μὲ τοὺς μαθητές;

Δώσέ μου ἄσπρο, Γιάννη, ἀλλὰ μπροῦσκο νὰ εἶναι².

Δὲν πειράζει⁷, ἂν εἶναι πράγματις καλὸ καὶ ὄχι παραπολὸ⁸ δυ-
νατό. Νά, καὶ τὰ λεφτά σου.

Ναί, εἶναι ἀκριβὴ· κοστίζει⁶ δια-
κόσιες δραχμὲς.

Δὲν εἶναι εὐχαριστημένος ἀπὸ
ὅλους, πολλοὶ εἶναι ἀκαμάτηδες
(τεμπέληδες).

1. would you like. 2. let it be. 3. I recommend. 4. if. 5. a little, a bit. 6. costs. 7. it does not matter. 8. too.

ELEVENTH LESSON.

Comparison of Adjectives.

1. The Comparative Degree is made:

by adding -τερος, -τερη, -τερο to the simple word-stem, as it is disclosed by dropping the final -ς of the nom. sing. masc.,

or by prefixing πió, or πλιό, to the positive.

2. The Superlative Degree

by prefixing the definite article to the comparative.

§ 1. Comparative.

1. When -τερος, -η, -ο is added, the final -ο- of the word-stem is unchanged, if the preceding syllable has a long vowel, or a vowel in position before any two consonants (including the double letters ξ and ψ, and also ζ). The vowels η and ω are naturally long, and also diphthongs within the word; α, ι and υ may be long (cf. p. 20). But if the preceding vowel be short, and not in

position before two consonants, the stem-final -ο- is written ω; the pronunciation is not affected. Examples:

άσχημος ugly, άσχημότερος, άσχημότερη, άσχημότερο,
φτωχός poor, φτωχότερος, φτωχότερη, φτωχότερο,
ώραίος pretty, ωραιότερος, ωραιότερη, ωραιότερο,
ζεστός warm, ζεστότερος, ζεστότερη, ζεστότερο,
μικρός small, μικρότερος, μικρότερη, μικρότερο,
ένδοξος famous, ένδοξότερος, ένδοξότερη, ένδοξότερο.

But:

νέος young, new, νεώτερος, νεώτερη, νεώτερο,
εύκολος easy, εύκολώτερος, εύκολώτερη, εύκολώτερο,
καθαρός clean, καθαρώτερος, καθαρώτερη, καθαρώτερο,
πλούσιος rich, πλουσιώτερος, πλουσιώτερη, πλουσιώτερο,
στρογγυλός round, στρογγυλώτερος, -ώτερη, -ώτερο.

The vowels α, ι, υ which are sometimes long and sometimes short, are short as a rule in the penultimate of adjectives in -ος. They are long only:

a. in compounds of θῦμός, τίμη and κίνδυνος, as:

πρόθυμος ready, willing, eager, προθυμότερος, -ότερη, -ότερο,

ἄτιμος dishonourable, shameful, ἀτιμότερος, -ότερη, -ότερο,

ἐπικίνδυνος dangerous, ἐπικινδυνότερος, -ότερη, -ότερο;

b. in some other words, as ἀκριβός dear, ἀκριβότερος, — ισχυρός strong, ισχυρότερος.

2. With words in -ύς, -ειά, -ύ there are no changes of the word-stem when we add -τερος, -η, -ο; as: φαρδύς wide, φαρδύτερος, -ύτερη, -ύτερο, — βαρύς heavy, βαρύτερος, -ύτερη, -ύτερο.

Similarly the word γλυκός, -κειά, -κό sweet, which comes from the literary γλυκός, -εῖα, -ύ: γλυκότερος, -ύτερη, -ύτερο.

3. Words in -ος which form the comparative irregularly:

a. κακός bad, wicked, χειρότερος (also κακώτερος),

καλός good, καλλίτερος,

μεγάλος large, μεγαλείτερος, also written μεγαλήτερος,

πολύς much, περισσότερος,

γέρος old, γεροντότερος;

b. in -ήτερος, -η, -ο:

ἄσπρος white, ἀσπρήτερος,
 κοντός short, small, κοντήτερος,
 μαῦρος black, μαυρήτερος,
 χονδρός thick, coarse, χονδρήτερος.

Similarly πρῶτος first, πρωτήτερος; ἑλαφρός, ἀλαφρός,
 ἀλαφρύς light, ἐλαφρήτερος, ἀλαφρύτερος.

Remark. The spelling of -ήτερος varies: many write -ύτερος, some -είτερος, as ἀσπρύτερος (ἀσπρεΐτερος), χονδρύτερος (χονδρεΐτερος), πρωτύτερος. By analogy καλύτερος for καλλίτερος, μεγαλύτερος for μεγαλείτερος, -ήτερος. There is no difference in the sound.

4. The particle of comparison π(ε)ῖό, also πλ(ε)ῖό, comes from πλέον (more). It can stand before all adjectives without exception, and before participles used as adjectives (such as πολιτισμένος civilized); but the comparative ending -τερος is confined to adjectives in -ος and -υς, and is not used with all these. Examples are:

πῖο ἄσχημος, πῖο πλούσιος, πῖο πρόθυμος, πῖο φαρδύς,
 πῖο βαρύς, πῖο ζηλιάρης, πῖο τεμπέλης, πῖο κακός,
 πῖο καλός, πῖο γέρος, πῖο μαῦρος, πῖο πολιτισμένος.

Π(λ)ῖό is often used before comparatives; it then answers to our 'still.' E.g., πῖο πλουσιώτερος still richer, πῖο ἀκριβότερος still dearer, πῖο καλλίτερος still better. — Δὲν . . . π(λ)ῖό is 'no more.'

§ 2. Superlative.

The superlative is made by prefixing the definite article, whether before the comparative in -τερος, -η, -ο or before the periphrasis with π(λ)ῖό. Thus:

ὁ ἀσχημότερος or ὁ πῖο ἄσχημος, ἡ ἀσχημότερη or
 ἡ πῖο ἄσχημη, τὸ ἀσχημότερο or τὸ πῖο ἄσχημο,
 ὁ φαρδύτερος or ὁ πῖο φαρδύς, ἡ φαρδύτερη or ἡ πῖο
 φαρδεῖά, τὸ φαρδύτερο or τὸ πῖο φαρδύ,
 ὁ πῖο ζηλιάρης, ἡ πῖο ζηλιάραια, τὸ πῖο ζηλιάρικο,
 ὁ πῖο πολιτισμένος, ἡ πῖο πολιτισμένη, τὸ πῖο πολι-
 τισμένο.

Remark. The literary language forms the superlative by putting -τατος, -τάτη, -τατον for -τερος; as ἄσχημος, ἀσχημότερος, ἀσχημότατος, -τάτη, -τατον; νέος, νεώτερος, νεώτατος, -τάτη, -τατον; βαρύς, βαρύτερος, βαρύτατος, -τάτη, -τατον. Sometimes these forms occur in the colloquial.

§ 3. For our 'very' or 'quite,' to express a high degree without comparison, the adverbial *πολύ*, sometimes *πολλά*, is placed before an adjective; as *πολύ ἄσχημος*, *πολύ βαρύνς*, *πολύ γέρος*. Some adjectives are doubled; as:

Κουλούρια φρέσκα φρέσκα cakes all fresh, quite fresh.

'Too' is *παραπολύ*; as:

Παραπολύ ἐνοχλητικὸς too troublesome.

§ 4. The rest of the expression differs according as a thing is said to be more or less so, or equally so.

a. With more or less, 'than' is *παρά*, which does not affect the case, or *ἀπὸ* governing the accusative. Thus:

Ἡ Ἰταλία εἶναι μικρότερη παρὰ ἡ Γερμανία, or *ἀπὸ τῆς Γερμανίας* Italy is smaller than Germany.

'Than to,' with a whole sentence compared, is *παρὰ νά* (see Lesson 23); as:

Εἶναι καλλίτερο νά πεθάνῃς παρὰ νά χάσῃς τὴν τιμὴ σου.

It is better to die than to lose your honour.

b. With comparisons in the same degree use *τόσο* (so much, so), which is then followed by *ὅσο*, *ὅπως*, *καθώς*, *σάν* (as); e.g.:

Τὸ σπίτι μας δὲν εἶναι τόσο (ὀ)ψηλὸ ὅσο (ὅπως, καθὼς, σάν) τὸ δικό σας our house is not so high as yours.

c. 'Less,' the lower degree of comparison is expressed by *(ὀ)λιγώτερο* or *πιο (ὀ)λίγο* (less); as:

(ὀ)λιγώτερο ἄσχημος, πιο ὀλίγο ἄσχημος less ugly.

d. 'The . . . the' is *ὅσο . . . τόσο*; as:

Ὅσο περισσότερο τόσο καλλίτερο the more the better.

Words.

<i>τὸ λάδι</i>	oil	<i>ἡ λίμνη</i>	lake
<i>προτιμότερος, -η, -ὸ</i>	preferable,	<i>ὁ σύμβουλος</i>	counsellor
	worth more	<i>νόστιμος, -η, -ο</i>	pretty, nice
<i>πιστός, -ή, -ὸ</i>	faithful	<i>ἡ βιβλιοθήκη</i>	library
<i>ὠφέλιμος, -η, -ο</i>	useful	<i>ἡ ἀξία</i>	value, price
<i>πολύτιμος, -η, -ο</i>	precious,	<i>τὸ μάλαμμα, τὸ χρυσάφι</i>	gold.
	valuable		

Young *νέος*, *νηός*, (small) *μικρός*; — older *μεγαλειότερος*; — advanced in years *περασμένος στὰ χρόνια*; — aged, old *(ὁ) γέρος*, *(ἡ) γρηά*.

Tall = *(ὀ)ψηλός* (high); — small *κοντός* (short), *μικρός*.

Exercise 31.

Τὸ τριαντάφυλλο εἶναι ὠραιότερο (πιο ὠραῖο) ἀπὸ τὸ (ν) μενεξέ. Ἡ Εὐρώπη εἶναι μικρότερη παρὰ ἡ Ἀσία. Αὐτὰ

τὰ ἀχλάδια εἶναι π(λ)ιὸ γινωμμένα ἀπὸ 'κεινα. Τὸ λάδι εἶναι ἐλαφρύτερον ἀπ' τὸ νερό. Ὁ καφὲς εἶναι καλλίτερος ἀπ' τὸ τσάι. Ἡ ἀρετὴ εἶναι προτιμότερη ἀπ(ὸ) τὸν πλοῦτον, ἢ ὑπόληψις προτιμότερη ἀπὸ τοὺς παράδες. Ὁ Κάρολος εἶναι 'ψηλότερος ἀπ' τὸ Θωδωρῆ. Τοῦτο τὸ μαῦρον κρασί εἶναι πολὺ παλινότερον ἀπὸ 'κεῖνο τὸ ἄσπρον. Ποιὰ ἀπὸ 'κεῖνες τὲς ἡμέρας εἶναι ἡ γεροντότερη (or ἡ π(λ)ιὸ γρηά); Ὁ ἀδελφὸς εἶναι νηότερος (or νεώτερος) ἀπὸ τὴν ἀδελφή. Τοῦτο τὸ βουρὸν εἶναι τὸ πιὸ 'ψηλὸν ὀλάκερης τῆς χώρας. Τὸ τριαντάφυλλον εἶναι τὸ πιὸ ὡραῖον (or τὸ ὡραιότερον) λουλουδί. Ὁ Γιώργης εἶναι φρόνιμος, ὁ Χαραλάμπος εἶναι φρονιμώτερος, ἀλλ' ὁ Γιάννης ὁ φρονιμώτερος ἀπὸ ὅλους. Ἡ Μαρία εἶναι μεγαλύτερη ἀπ' τὴν Ἀθηνᾶ. Ὁ καιρὸς εἶναι ὁ καλλίτερος σύμβουλος.

Exercise 32.

This wine is worse than water; have you no better wine? The beer is not so bad (= less bad) to-day than it was yesterday. Time is more precious than money. June 22 is the longest day of the year, December 22 is the shortest (μικρός). Our neighbour is less rich than his brother, but he is as happy as he. Paul is my dearest friend. Helen is less pretty than Anna. Penelope is the best girl in the world, she is the prettiest of the three sisters. Lead is heavier than iron, but iron is much more useful than lead. The dog is the most faithful of all beasts. The river is deep, the lake is deeper than the river, the sea is the deepest. Andreas is stronger than Themistocles. Our neighbour is much older than our father. He has most mistakes of all the pupils, his work is the worst. My eldest brother has been in Paris for six months.

Conversation.

Δὲν ἔχεις περισσότερα βιβλία;

Ὁχι, αὐτὴ εἶναι ὀλάκερη ἡ βιβλιοθήκη μου.

Ποῖες πόλεις τῆς Εὐρώπης ἔχουν τοὺς περισσότερους κατοίκους;

Τοὺς περισσότερους ἔχει ἡ Λόνδρα, ἔπειτα ἔρχονται¹ τὸ Παρίσι καὶ τὸ Βερολίνο.

Τί μέταλλο ἔχει τὴν μεγαλύτερη ἀξία;

Τὸ μάλαμμα εἶναι τὸ πολυτιμότερον ἀπ(ὸ) ὅλα τὰ μέταλλα.

Ποῖος εἶναι ὁ μεγαλύτερος ἀπὸ τοὺς δύο ἀδελφοὺς, ὁ Πέτρος ἢ ὁ Ἀντώνης;

Ὁ Ἀντώνης εἶναι ὁ νεώτερος, μο-
λαταῦτα² εἶναι πιὸ (ὀ)ψηλὸς ἀπ'
τὸν Πέτρον.

1. come. 2. nevertheless.

TWELFTH LESSON.

Regular Verbs.

A. General Remarks.

I. The Conjugation of the Greek Verb includes:

1. Two Numbers: Singular and Plural.

2. Six Persons, three in each number.

3. Eight Tenses:

One for the Present;

Three for the past: Imperfect, Aorist and Perfect;

One for the anterior past: Plusquamperfect;

Two for the simple future: Future Continuous (Futurum Præsentis) and Future Absolute (Futurum Aoristi);

One for the future perfect (Futurum exactum).

4. Six Moods: Indicative, Conjunctive, Imperative, Conditional, Infinitive, and Participle.

The Aorist as well as the Present has an imperative.

II. The basis for conjugation is the 1st singular of the present, which with all regular verbs ends in -ω. When this -ω is cut off, the present stem remains; e.g. in λύω (I loose) λυ is the present stem, ω the ending.

The ending changes to denote person and tense. It is not necessary to use the personal pronouns (ἐγώ, σύ and so forth); this is only done when some emphasis lies on the person, particularly therefore when persons are contrasted.

1. The Tenses are Simple or Compound in form: Present, Imperfect, and Aorist are simple tenses, the others compound. The Imperfect and Future are made from the present, the others from the aorist.

2. In the Imperfect and Aorist Indicative, when the verb begins with a consonant, an ε is prefixed, which is called the Syllabic Augment, ἡ συλλαβική αὔξησις. This must be used if the verbal form is disyllabic, and it then bears the accent. But when the verbal form has more than two syllables, the augment may be used or not used at pleasure; if the form has more than three syllables, the augment is usually omitted. Thus: ἔ-λυα, ἔ-λυσα, but ἐ-λύαμε or λύαμε, ἐ-λύσαμε or λύσαμε, λυθῆ-καμε rarely ἐ-λυθῆκαμε. The accent preserves the syllable.

Initial ρ is doubled after the augment; as $\rho\acute{\iota}\chi\nu\omega$ (I throw), $\epsilon\rho\rho\acute{\iota}\xi\alpha$ (I threw), $\epsilon\rho\rho\acute{\iota}\xi\alpha\mu\epsilon$ or $\rho\acute{\iota}\xi\alpha\mu\epsilon$ (we threw).

Remarks. a. For placing the augment ϵ , it does not matter in the popular language whether the verb be simple or compounded (in the literary language, the two classes are generally treated differently); e.g., $\kappa\alpha\tau\alpha\lambda\alpha\beta\alpha\acute{\iota}\nu\omega$, (ϵ) $\kappa\alpha\tau\acute{\alpha}\lambda\alpha\beta\alpha$; $\pi\epsilon\tau\epsilon\mu\acute{\epsilon}\nu\omega$, (ϵ) $\pi\epsilon\tau\epsilon\mu\epsilon\acute{\iota}\nu\alpha$; $\kappa\alpha\lambda\omicron-\pi\epsilon\tau\epsilon\tau\acute{\omega}$, (ϵ) $\kappa\alpha\lambda\omicron\pi\acute{\epsilon}\tau\epsilon\tau\alpha$.

b. The so-called Temporal Augment ($\chi\rho\omicron\nu\iota\kappa\acute{\eta}$ $\alpha\delta\acute{\xi}\eta\sigma\iota\varsigma$), which in the literary language changes the initial part of verbs that begin with α , ϵ , \omicron , $\alpha\iota$, $\alpha\upsilon$, $\epsilon\upsilon$, and $\omicron\iota$, is not found in the popular language except with \omicron ; this vowel is written ω when augmented, but the sound is the same, as $\acute{\omicron}\rho\acute{\iota}\zeta\omega$ I decide, $\acute{\omicron}\rho\iota\sigma\mu\acute{\epsilon}\nu\omicron\varsigma$. However, the popular language often drops initial \omicron altogether in the present, \omicron then augments with ϵ for imperfect and aorist; thus: $\acute{\omicron}\mu\iota\lambda\acute{\omega}$ (I speak) becomes $\mu\iota\lambda\acute{\omega}$, (ϵ) $\mu\iota\lambda\omicron\delta\alpha$, (ϵ) $\mu\acute{\iota}\lambda\eta\sigma\alpha$. Besides, many writers leave even \omicron unchanged, and write, e.g., $\acute{\omicron}\rho\iota\sigma\mu\acute{\epsilon}\nu\omicron\varsigma$.

3. The main rule for accentuating the verb is: The accent stands as far from the end as the quantity of the last syllable allows; e.g., $\nu\omicron\mu\acute{\iota}\zeta\omega$, $\acute{\epsilon}\nu\omicron\mu\iota\sigma\alpha$, $\nu\omicron\mu\acute{\iota}\zeta\epsilon\tau\alpha\iota$.

III. Use of the Tenses.

1. The Present, as in English, and as its name denotes, is used of an act or state in the present time; as $\delta\iota\alpha\beta\acute{\alpha}\zeta\omega$ I read, $\zeta\acute{\omega}$ I live.

2. Past tenses are thus distinguished:

a. The Imperfect expresses an act or state repeated or continued in the past; it serves thus to describe custom, habit, character, views and the like, which were, or continued.

If two events are connected together, that one is in the imperfect which was interrupted by the other; as:

$\epsilon\gamma\gamma\alpha\phi\alpha$ (impf.) $\acute{\omicron}\tau\alpha\nu$ $\acute{\epsilon}\xi\alpha\phi\eta\nu\alpha$ $\acute{\epsilon}\chi\tau\acute{\omicron}\pi\eta\sigma\epsilon$ $\kappa\alpha\nu\epsilon\acute{\iota}\varsigma$ $\delta\upsilon\nu\alpha\tau\acute{\alpha}$ $\tau\acute{\eta}\nu$ $\pi\acute{\omicron}\rho\tau\alpha$.
I was writing, when suddenly someone knocked loudly at the door.

b. The Aorist means, in the Indicative, an event which happened once, or (as above) interrupted another, or the state at a given limited time. This is the historic or narrative tense, which represents the past without reference to duration or development, simply as a fact; even what is repeated or what lasts can be expressed by the aorist, if the point be the fact and not its repetition or duration.

c. The Perfect denotes a past action when its result or influence is to hand in the present, completed and finished; as:

Ἦχει λύσει or λυμένο τὸ ζήτημα, τὸ πρόβλημα (when the matter is now explained, the solution is before us).

He has explained the question, or problem.

But very often in such expression it is not felt to be necessary to lay stress on the result as then present, and the aorist is used instead of the perfect; as ἔλυσε τὸ ζήτημα, τὸ πρόβλημα (the bare fact).

3. The Aorist Conjunctive and Imperative denote the incipient act, and also that it is done once for all, whether that be in present, past, or future time. But the present tense in these moods implies a lasting state, and a lasting or repeated act. Thus in these moods the aorist and present tenses are distinguished very much as in the Indicative aorist tense is distinguished from imperfect tense. Thus:

Ἐπιμένω νὰ πληρώσῃς (aor. conj.) τώρα ἀμέσως.

I am waiting for you to pay at once.

Τὸν ἐμπόδισα νὰ φύγῃ (aor. conj.) I hindered his departure.

Φοβήθηκε μήπως πεθάνῃ (aor. conj.).

He feared that he might die.

(Ἐ)ρώτησε (aor. imper.) τί θέλει ask what he wants.

Οἱ νέοι πρέπει νὰ σιωποῦν (pres. conj.) ὅταν μιλοῦν οἱ γέροντες.

Young people must (always) be silent when the old speak.

Πάντα λέγε (pres. imper.) τὴν ἀλήθειαν.

Always speak the truth.

Exceptions. After ἀρχίζω I begin, and παύω I cease, the verb that completes the motion is always in the present conjunctive, never the aorist; as:

Ἀρχισε νὰ βρέχῃ it began to rain.

Πάψε νὰ κλαίῃς stop crying. *κλαίς*

Some verbs often (but not always) use the present imperative rather than the aorist, especially these: μίλα, λέγε speak, μιλάτε, λέτε; σώπα be silent, σωπάτε; χτύπα knock, slam, χτυπάτε; βάστα, κράτα hold, stop, βαστάτε, κρατάτε; τρέχα run, τρεχάτε.

With the present subjunctive is made the future continuous, with the aorist subjunctive the future absolute. Following the stem, the Future Continuous denotes repeated or lasting act or state, the Future Absolute acts

and states regarded simply, without reference to repetition, duration, or regularity.

IV. There are three Voices (*genera verbi*):

Active τὸ ἐνεργητικόν,

Passive τὸ παθητικόν,

Middle τὸ μέσον, reflexive or self-regarding.

Passive and Middle are conjugated alike for the most part.

B. Conjugations.

We distinguish verbs, and accordingly conjugations, as:

Uncontracted, and

Contracted.

To the first class and conjugation belong all verbs whose present stem ends in a consonant or any other vowel than α and ϵ . These add the proper endings to the present stem in the present tense; and the 1st singular present (the base of the conjugation) is paroxytone.

The second class and conjugation contains those stems which end in α or ϵ : this α or ϵ contracts with the endings, or else the α may or may not contract in the singular. The contracted form of the 1st singular present is perispomenon.

Remark. Verbs in $-\acute{o}\omega$ are unknown to the popular speech; they become $-\acute{o}\nu\omega$, also written $-\acute{\omega}\nu\omega$, or give place to other verbs.

I. First Conjugation: Uncontracted Verbs.

Simple Tenses.

§ 1. The Endings are:

Indicative Present ω , $\epsilon\iota\varsigma$, $\epsilon\iota$, $\omicron(\upsilon)\mu\epsilon$, $\epsilon\tau\epsilon$, $\omicron\nu\nu(\epsilon)$;

Indicative Imperfect and Aorist α , $\epsilon\varsigma$, ϵ , $\alpha\mu\epsilon$, $\alpha\tau\epsilon$, $\alpha\nu(\epsilon)$;

Conjunctive Present and Aorist ω , $\eta\varsigma$, η , $\omega\mu\epsilon$ or $\omicron\nu\mu\epsilon$, $\epsilon\tau\epsilon$, $\omicron\nu\nu(\epsilon)$; final $\epsilon\tau\epsilon$ (2nd pl.) in the aorist is often becomes $\tau\epsilon$.

All verbs, except where the present stem ends in λ , μ , ν , ρ , insert σ for the aorist between present stem and ending, as $\lambda\acute{\upsilon}\omega$, aor. $\acute{\epsilon}\lambda\upsilon\sigma\alpha$.

Example: λύω I loose.

Present ἐνεστώς.

Indicative ὁριστική.

λύω I loose
 λύεις thou loosest
 λύει he, she, it looses
 λύομε, λύουμε we loose
 λύετε you loose
 λύουν(ε) they loose.

Conjunctive ὑποτακτική.

νὰ λύω that I may loose
 νὰ λύῃς that thou mayst l.
 νὰ λύῃ that he may loose
 νὰ λύωμε, νὰ λύουμε that we
 may loose
 νὰ λύετε that you, etc.
 νὰ λύουν(ε) that they, etc.

Imperative προστακτική.

λῦε loose
 ἄς λύῃ } let him etc. loose
 νὰ λύῃ }
 ἄς λύωμε, ἄς λύουμε let us
 loose
 λύετε loose ye
 ἄς λύουν(ε) }
 νὰ λύουν(ε) } let them loose.

Infinitive (ή) ἀπαρέμφατος: νὰ λύω (also λύει in the literary language, to form compound tenses).

Participle μετοχή: λύοντας loosing.

Imperfect παρατατικός.

ἔλυα I loosed
 ἔλυες thou loosedst
 ἔλυε he etc. loosed
 (ἐ)λύαμε we loosed
 (ἐ)λύατε you loosed
 ἔλυαν, (ἐ)λύανε they loosed.

Aorist ἀόριστος.

Indicative.

ἔλυσα I loosed
 ἔλυσες thou loosedst
 ἔλυσε he loosed
 (ἐ)λύσαμε we loosed
 (ἐ)λύσατε you loosed
 ἔλυσαν, (ἐ)λύσανε they loosed.

Conjunctive.

νὰ λύσω that I may loose
 νὰ λύῃς (etc. as above)
 νὰ λύῃ
 νὰ λύωμε, νὰ λύσουμε
 νὰ λύσετε, νὰ λύστε
 νὰ λύσουν(ε).

Imperative.

λῦσε loose
 ἄς λύσῃ } let him loose
 νὰ λύσῃ }
 ἄς λύωμε, ἄς λύσουμε (as
 λύσετε, λῦστε [above]
 ἄς λύσουν(ε), νὰ λύσουν(ε).

Infinitive: λύσει (only in compound tenses), νὰ λύσω.

Remarks.

a. The endings of the Present and Aorist Conjunctive are distinguished from those of the Present Indicative in the 2nd and 3rd singular and 1st plural, by the traditional spelling, but the sound is the same in each pair: εἰς and ης, εἰ and η, οῦε and ωμε. *with any more*

b. The Infinitive, as complement to another verb, is always expressed by νά with the Conjunctive. This periphrasis produces a conjugation of the infinitive, the conjunctive form being in the same person and number as the verb or pronoun to which it belongs. Thus: I wish to hear θέλω ν(ά) ἀκούσω (aor. conj.), thou dost wish to hear θέλεις ν(ά) ἀκούσης, I advise you to hear σᾶς συμβουλεύω ν' ἀκούσετε.

Νά stands immediately before its verb; only the monosyllabic personal pronouns and the negative come between. The negative particle is always μή(ν), not δέν.

c. The participle in -οντας does for all three genders and is indeclinable. It may often be paraphrased by while, as, because, who, etc.:

Κλαίοντας εἶπε weeping he said (as he wept, etc.).

Τοῦτο ἀκούοντας φεύγουσιν ἀμέσως.

When they heard this, they went away at once.

§ 2. Imperfect and Aorist Formation.

1. The Imperfect always keeps the present stem; it is made by prefixing the augment and changing the endings; e.g., λύω — ἔ-λυ-α, τριβ-ω — ἔ-τριβ-α, γράφ-ω — ἔ-γραφ-α, βρέχ-ω — ἔ-βρεχ-α.

2. In the Aorist most verbs modify the present stem in some way.

For the Aorist Active, verbs of the First conjugation fall into two groups: the first and smaller group has the present-stems that end in λ, μ, ν, ρ; the second and larger group has all the rest.

a. Verbs in λ, μ, ν, ρ (liquid verbs) form the aorist without sigma; they add the aorist endings (-α, -ες, -ε, etc.) to the present stem, but they change an ε immediately preceding the λ, μ, ν, ρ to ει, and αι to ᾱ, and a double λ drops one. Thus:

	<i>Imperfect.</i>	<i>Aorist.</i>
ψάλλω I sing	ἔψαλλα	ἔψαλα
στέλλω I send	ἔστελλα	ἔστειλα
κρίνω I judge	ἔκρινα	ἔκρινα
μένω I remain	ἔμεινα	ἔμεινα
σύρω I drag	ἔσυρα	ἔσυρα
μαραίνω I make to fade	(ἐ)μάραينا	(ἐ)μάρανα
ξηραίνω I dry	(ἐ)ξέραينا	(ἐ)ξέρανα.

So also πεθαίνω I die, (ἐ)πέθανα (from the literary ἀποθνήσκω, aor. ἀπέθανον).

With verbs in -λλω and -ρω it is usual for the popular language to modify the present stem (i. e., that of present, imperfect, and future) by inserting ν between stem and ending, and dropping one λ; the aorist form is unchanged. Thus στέλλω becomes στέλνω, imperf. ἔστελνα, aor. ἔστειλα, σύρω becomes σύρνω, imperf. ἔσυρνα, aor. ἔσυρα. Other examples are:

παραγγέλλω, παραγγέλνω I order, imperf. (ἐ)παράγγελλα, (ἐ)παράγγελνα, aor. (ἐ)παράγγειλα,
 δέρνω (lit. δέρω) I beat, imperf. ἔδερνα, aor. ἔδειρα,
 σπείρω, σπέρνω I sow, imperf. ἔσπειρα, ἔσπερνα, aor. ἔσπειρα.

The verbs in -ρω then often suffer change of the stem vowel, as the above examples show.

b. Verbs of the second group form an aorist with sigma (Sigmatic Aorist): an σ before the aorist endings is added either to the unchanged present stem, or to the present stem with loss (elision) of the last letter and that stem; if the stem-final admits, it coalesces with the stem-final to ξ or ψ.

α. The only stems unchanged are those that end in a simple vowel, or a diphthong other than αυ, ευ; as:

λύω I loose, imperf. ἔλυ-α, aor. ἔλυ-σ-α,
 κλείω I shut, imperf. ἔκλει-α, aor. ἔκλει-σ-α,
 ἀκούω I hear, imperf. ἄκου-α, aor. ἄκου-σ-α.

β. Δ, θ, τ (dentals) and ζ fall out before σ; as:

σπεύδω I hasten, ἔσπευσα ἀγοράζω I buy, ἀγόρασα
 πείθω I persuade, ἔπεισα γνωρίζω I recognize, learn
 θέτω I place, ἔθεσα (see to know, (ἐ)γνώρισα
 Lesson 24) δανείζω I lend, ἐδάνεισα.

δακρύζω I weep, ἐδάκρυσα

γ. Σ unites with stem-final γ, κ, χ (gutturals) to form ξ; as:

ανοίγω I open, άνοιξα	ἐξελέγχω I test, ἐξέλεγεα
βρέχω I wet, rain, έβρεξα	πλέκω I weave, plait, έπλεξα.

δ. Σ with β, π, φ (labials), with φτ, and with the υ of diphthongs αυ and ευ makes ψ; as:

τρίβω I rub, έτριψα	γράφω I write, έγραφα
λάμπω I shine, έλαμψα	παύω I cheek, stop, έπαψα
κρύβω, κρύπτω (*κρύπτω) I hide, έκρυψα	πανδρεύω I marry, (έ)πάν- δρεψα.

c. To complete our survey, we must add the following.

To a: (α.) The numerous verbs in -όνω, which come partly from the contracted verbs in -όω of the literary or ancient language, and are partly new formations of the popular language, have -ωσα in the aorist; as:

βεβαιόνω (*βεβαιῶ, -όω) I as- sure, (έ)βεβαίωσα	ταπεινόνω (*ταπεινῶ, -όω) I humble, (έ)ταπεινώσα
λερόνω I make dirty, έλέρωσα	σκοτόνω I kill, έσκότωσα.

The same -ωσα is seen in the aorist of the few verbs in -ώνω, which answer to ancient Greek -ώννυμι, -ωννύω; as:

χώνω (ancient χώννυμι, χωννύω) I put in, έχωσα,
στρώνω (ancient στρώννυμι, στρωννύω) I spread, έστρωσα,
ζώνω (ancient ζώννυμι, ζωννύω) I gird, έζωσα.

Remark. Many write -ώνω for -όνω: βεβαιώνω, ταπεινώνω, λερόνω, σκοτώνω.

(β.) Literary verbs in -όνω always form their present stem in -αίνω (followed of course by the tenses derived from that stem), but keep -υνα for the aorist; as:

μακραίνω, *μακρόνω I lengthen, grow longer, έμάκρυνα,
μικραίνω, *μικρόνω I make or grow smaller, έμίκρυνα,
πλύνω, πλαίνω, πλένω I wash, έπλυνα.

With these are associated new popular words with like aorist formation, or other modifications of literary words; as:

κονταίνω I make or grow shorter, έκόντινα,
άσχημαίνω I become ugly, άσχήμυνα,
ώμορφαίνω I make beautiful, ώμόρφυνα.

Remark. Many write -ένω instead of -αίνω, some -ηνα instead of -υνα.

(γ.) Some verbs in -αίνω drop the -αιν in the aorist and add the endings to the stem thus shortened; as:

λαβαίνω I take, ἔλαβα,
 λαχαίνω I get by lot, ἔλαχα,
 μαθαίνω I learn, ἔμαθα,
 παθαίνω I suffer, it happens to me, ἔπαθα,
 πηγαίνω I go, I bring, (ἐ)πήγα,
 τυχαίνω I meet with, τυχαίνει: it happens, ἔτυχα.

Amongst compounds of these may be mentioned:

καταλαβαίνω I understand, apprehend, (ἐ)κατάλαβα,
 ξεμαθαίνω I learn off, get accustomed to, ξέμαθα,
 ἀποτυχαίνω I fail, miss, ἀπότυχα,
 πετυχαίνω (for ἐπιτυχαίνω) I succeed, (ἐ)πέτυχα.

(δ.) A sigmatic aorist is formed by:

(αα.) A group of words with -νω preceded by a vowel; as:

ἀφῆνω I leave, desert, ἄφησα	φθ(ε)ιάνω, φκ(ε)ιάνω I make,
δαγκάνω I bite, (ἐ)δάγκασα	arrange, ἔφθ(ε)ιασα, ἔφ-
πιάνω I seize, ἔπιασα	κ(ε)ιασα
σβύνω I quench, ἔσβυσα	χάνω I lose, ἔχασα
φθάνω I arrive, ἔφθασα	ψήνω, ψαίνω I roast, ἔψησα.
στήνω, σταίνω I place, set up, ἔστησα	

Ἀφῆνω (also written ἀφίνω) has for ἄφησα also ἀφήκα, conj. ν(ἀ) ἀφήσω — φθειάνω, φκ(ε)ιάνω, also ἔφθ(ε)ιαξα, ἔφκ(ε)ιαξα, — φθάνει means 'it is enough.'

Similarly: σκάνω, σκάζω I burst, break, ἔσκασα.

(ββ.) The words in -χνω: here the ν is rejected, and the χ combines with σ to make ξ; as:

δείχνω (*δειχνύω) I show, σπρώχνω I push, thrust,
ἔδειξα ἔσπρωξα
διώχνω (*διώκω) I pursue, φάχνω I seek, search, feel,
hunt, ἔδιωξα ἔφαξα.
ρίχνω (*ρίπτω) I throw, ἔριξα

(γγ.) Some foreign words in -άρω and -ίρω, as τρατάρω I treat, entertain, τραττάρισα, σερβίρω I serve, σερβίρισα. Others of these verbs are used only in the present, as φουμάρω (καπνίζω) I smoke, λουστάρω I polish (boots), more usually γυαλίζω.

Add to b: (α.) With verbs whose stem ends in a vowel, the popular language often puts *ν* between stem and ending in the present and its derived tenses, using both forms; the aorist is unchanged. Thus: λύω or λύνω I loose, imperf. ἔλυα or ἔλυνα, aor. ἔλυσα; κλείω or κλείνω I shut, imperf. ἔκλεια or ἔκλεινα, aor. ἔκλεισα.

Other of these words are used only in the form with *-νω*, aor. *-σα*:

δένω (*δέω) I bind, ἔδεσα	(ἐ)νδύνω (*ἐνδύω) I put on,
ξύνω (*ξέω, *ξύω) I shave,	dress (also written ντόνω),
scratch off, ἔξυσα	ἐνδύσα
χύνω (*χέω, *χύω) I pour, γδύνω (*ἐκδύω) I put off,	
ἔχυσα	doff, ἔγδυσα.

Similarly: σπάνω, σπάζω (σπῶ, -άω) I break to pieces, ἔσπασα, and from χέω, χύνω in compounds: συγχύζω I confuse, mix up (ἐ)σύγχυσα.

Some verbs put *γ* between the present endings and a preceding diphthong; as ἀκούω or ἀκούγω I hear, imperf. ἤκουα or ἤκουγα, aor. ἤκουσα; φταίω or φταίγω I am guilty (of something τι), imperf. ἔφταια or ἔφταιγα, aorist (irreg.) ἔφταιξα, lit. πταίω, ἔπταια, ἔπταισα; καί(γ)ω, κλαί(γ)ω (see Lesson 24).

(β.) Verbs in *δ, θ, τ* are few in the popular language. Of the numerous verbs in *-ζω*, most end in *-άζω* or *-ίζω*; a good many in *-άζω* and some in *-ίζω* make the aorist in *-ξα* instead of *-σα*. The following are used in popular speech:

άρπάζω I seize, snatch,	στάζω I drip, trickle, drop
ἄρπαξα	(tr.), ἔσταξα
βουλιάζω I sink, (ἐ)βούλιαξα	στενάζω I sigh, ἐστέναξα
(ἐ)ρημάζω I devastate, (ἐ)ρή-	σφάζω I kill, slaughter,
μαξα	ἔσφαξα
κράζω I cry, shriek, ἔκραξα	τρομάζω I tremble, terrify,
κυττάζω I look (at), (ἐ)κύτ-	(ἐ)τρομάξα
ταξα	φωνάζω I call, (ἐ)φώναξα
νυστάζω I am sleepy, (ἐ)νύ-	ἀγγίζω (ἐγγίζω) I touch,
σταξα	ἄγγιξα
πειράζω I teaze, trouble,	σφυρίζω I pipe, whistle,
(ἐ)πείραξα	(ἐ)σφύριξα
τρίζω I creak, gnash, ἔτριξα.	

So παίζω I play, ἔπαιξα. Δὲν πειράζει, a very common phrase, means 'that does not matter'.

The aorist in -ξα is also found (under the influence of the literary language) with those verbs in -ζω which are modified forms of literary -σσω or -ττω; as:

ἀλλάζω I change (tr. and intr.), ἄλλαξα,
προστάζω I order, command, (ἐ)πρόσταξα,
τινάζω I shake, rattle, ἐτίναξα,
τυλίζω or τυλίγω I fold up, roll up, (ἐ)τόλιξα,
φράζω I enclose, fence in, ἔφραξα.

Similarly: τάζω I vow, ἔταξα. — But φυλάσσω becomes φυλάγω I protect, keep, (ἐ)φύλαξα.

(γ.) As γ so also γγ in the popular language combines with σ to form ξ; as:

σφίγγω I press, squeeze, ἔσφιξα, lit. ἔσφιγξα,
φέγγω I light, ἔφεξα, lit. ἔφεγξα. — Φέξε μου! give me light!

Σκ also becomes ξ, e.g.: διδάσκω I teach (often replaced by μαθαίνω I learn, teach), ἐδίδαξα.

(δ.) The popular φτ answers to πτ in the literary language, which in the aorist similarly combines πτ with σ and gives φ; besides the form with -φτω the popular language has another in -βω for most verbs of this kind. Thus we have κρύφτω, κρύβω I hide, ἔκρυφα from the lit. κρύπτω ἔκρυφα; and further:

ράφτω, ράβω (*ράπτω) I sew, ἔρραφα,
σκόφτω, σκόβω (*κύπτω) I hide, bend, ἔσκυφα,
βλάφτω (*βλάπτω) I hurt, ἔβλαφα.

Πίπτω I throw (*ἔρριφα) becomes ρίχνω, also ρίχτω, aorist ἔρριξα.

Verbs in -άω and -εύω in the literary language, like the other present stems that end in a vowel or diphthong, add the aorist σ to the unchanged stem; e.g. παύω I check, cease, ἔπαυσα, πιστεύω I believe, ἐπίστευσα. Such forms are not wanting in the popular language, particularly with the words that come from the literary language, but they are not genuine popular forms.

Ζεύω, ζεύγω (lit. ζευγνύω) I yoke, put to, has aorist ἔζεφα.

§ 3. Imperative.

1. Most imperative forms are made by prefixing ἄς (for ἄφες, from the ancient ἀφήμι, modern ἀφήνω I allow) or νά to the conjunctive. There exist a few special forms for the 2nd singular and plural, but even these are often replaced by νά and the conjunctive.

Prohibition is expressed by the imperative form only in the 2nd plural present, otherwise by the conjunctive without νά. But these 2nd plural present imperative forms are not distinguished from the conjunctive in the popular language, except with contracted verbs in -έω, and even there only in spelling, not in sound; with the other verbs they are exactly the same. The negative particle is μή(ν). Thus: μή λύης, μή λύσης do not loose, μή γράφετε do not write, μὴν πιστέφετε do not believe, μὴν τιμάτε do not honour; but μή φιλεῖτε do not kiss (conj. νά φιλήτε), μὴν ἄργεῖτε do not be late (conj. νά ἀργήτε).

2. As in English, the imperative expresses command or prohibition, in their various degrees (advice, prayer, warning).

Words.

διατάζω (lit. διατάσσω)	arrange, order	θαυμάζω	admire, wonder
καθαρίζω,	clean	ἀποφασίζω	resolve
παστρεύω		φροντίζω	care for
βασιλεύω	set (of the sun)	προσθάνω	reach, admire
ανάπτω, ανάβω	kindle		overtake
βάλλω	put, place, lay	τρελλός, -ή, -ό	crazy
νομίζω	think, believe	ἢ συ(γ)γνώμη	excuse, pardon
ἐξετάζω	test, try	τὸ κανάτι	can
πληρώνω	pay (for)	τὸ πρόβλημα	problem,
κοντεύω	approach		question
κοστίζω	cost	τὸ καφενεῖο,	café
καπνίζω,	smoke	καφεῖο	
φουμάρω		τὰ χαμπάρια,	news, novelty
διαλέγω	choose	χαμπέρια	
διαλύω	loose	λέγω, aor.	say, speak.
		(irreg.) εἶπα	

Κάνω, aor. (irreg.) ἔκαμα, make, do; πόσο κάνει; how much does that cost? κάνει κρύο it is cold (makes cold), κάνει ζέστη it is hot.

The prefix ξανα- means again, once more; as ξανακάνω make or do again, ξαναγνωρίζω know again, ξαναγράφω write again.

Exercise 33.

Κλείσε τὸ παράθυρο κι' ἄνοιξε τὴν πόρτα. Ὁ ἀδελφός μου ἐπίστεψε στὰ λόγια τοῦ φίλου του. Μιὰ τρελλή

γοναίκα ἐσκότῳσε ἐχθὲς τὰ δυὸ παιδιὰ της. Ἐγραψες στὸν πατέρα σου; Ποῦ (where) ἐπῆγε ὁ γείτονάς σας; Νὰ τὸ μαγαζί, ποῦ ἀγόρασα τὸ καινούργιο καπέλλο μου. Ἀκούσατε αὐτὴ τὴν εἶδῃσι καὶ τὴν (it) πιστέψατε; Ἐδιάταξα τὴ δοῦλα νὰ καθαρίσῃ (or παστρέψῃ) ἀμέσως τὴν κάμαρά σας, — νὰ καθαρίσῃ (παστρεύῃ) κάθε πρωὶ τὴν κάμαρά σας. Ὁ ἥλιος (ἐ)βασίλεψε. Οἱ μαθητὲς ἐλύσανε πλιὰ (already) δυὸ προβλήματα. Ἀναψε τὴ φωτιά, κάνει κρύο σήμερα. Ὁ καιρὸς ἔλλαξε. Τὰ παιδιὰ παίζουνε στὴν ἀγλή. Ἐμαθα, πῶς (that) ὁ ἀδελφός σου ἀγόρασε ἓνα μεγάλο καὶ πολὺ ἀκριβὸ σπιτί· εἶναι ἀλήθεια; Μὴ νομίζῃς εὐτυχεῖς (εὐτυχισμένος) ἐκείνους τοὺς ἀνθρώπους, ποῦ (who) ἔχουνε μόνο χρήματα. Μὴ κρίνετε τοὺς ἀνθρώπους ἀπὸ τὰ λόγια τους ἀλλὰ ἐξετάζετε τὸ βίον καὶ τὴν πράξιν των. Αὐτὴ ἡ μεγάλη ζέστη ἐμάρανε σὲ λίγες ἡμέρες ὅλα τὰ λουλούδια στὸ περιβόλι μας. Πόσο (ἐ)πληρώσατε γιὰ τὰ καινούργια γάντια σας; Μὴ στείλετε τὰ πράγματα αὐτὰ μὲ τὸ ταχυδρομεῖο. Ἄς φωνάξωμε τώρα ἀμέσως τὸ γιατρό. Πάντοτε ἄκουε τὲς συμβουλὰς τῶν γερόντων. Ἐδίδαξε τὸ(ν) μαθητὴ τοῦ ἓνα ὀλάκερο ἔτος τὴ γερμανικὴ (γλῶσσα). Ἀλλάξε τὴ διαμονή του καὶ ἐπῆγγαινε ἀπὸ τὴ Ρώμη στὴν Ἀθῆνα. Τώρα ἄκουσα ἀρκετά, πάψε τὰ λόγια σου. Σβῶσε τὸ φῶς, εἶναι ὥρα διὰ ὕπνον.

Exercise 34.

Didst thou know thy friend again (aorist)? How much did you new boots cost? All were smoking and the room was full of smoke. Let us hear. Write to your brother, do not write to your brother. He always paid at once for what (ὅσα) he bought. Didst thou buy a new outfit yesterday? She threw flowers from the window. Here are two colours: choose. Why do you not listen to your mother's words? The king dismissed the minister, dissolved the chamber, and ordered new elections. Keep these books for me. Our son always obeyed his teachers. They expected a letter from their grandfather. Wait an hour. He stayed at home the whole day long. I hear a noise. Do you hear music? We do not hear the music. She decided to travel all the spring. We admired these beauties of Nature. Did you plant flowers in your garden? Why (γιατί) did you not stop crying at once? Have you cleaned my clothes? Do not shut the door. Have you changed your lodging?

He always took care for his friends. Do not believe his words. Hast thou made acquaintance with our new neighbour? He taught my daughter to write. Send me news to-night. See, there is the museum. Do not forget to write at once to-morrow. The light was nearly out.

Conversation.

Πάλι δὲν ἀναψες τὴ φωτιά,
Γιάννη· γιατί;

Οὔτε ἐγέμισες τὸ κανάτι νερὸ γιὰ
τὸ τραπέξι;

Ποῦ ἦσουν(ε) τόση ὥρα, Σπύρο;

Δὲν μᾶς¹ λέγεις κανένα νέο ἀπ(ὸ)
ὅλα αὐτὰ ποῦ² ἔμαθες;

Ἐγραψες τοῦ δικηγόρου γιὰ τὴν
ὁπόθεσί μας, Παναγιώτη;

Καὶ τί ἀπάντησι σοῦ³ ἔστειλε;

Συ(γ)γνώμη, κύριε· δὲν κάνει πολὺ
κρύο σήμερα καί(αὶ) ἐνόμισα πε-
ριττὸ¹ ν² ἀνάψω φωτιά.

Ἔσπασα τὸ κανάτι, ἀφέντη, καὶ
δὲν ἐπρόφθασα ν³ ἀγοράσω νέο.

Ἦμουν(α) στὸ καφενεῖο, μητέρα,
καί(αὶ) ἔμαθα πολλὰ νέα.

Σπουδαῖα πράγματα δὲν ἄκουσα,
μόνο τὰ συνειθισμένα⁴ πολιτικά
χαμπάρια.

Μάλιστα, Σωκράτη, τοῦ ἔγραφα
(ἀπὸ) σήμερα καὶ ὀχτὼ ἡμέρες.

Ἀκόμα δὲν ἔλαβα καμμία ἀπάν-
τησι.

1. I thought it superfluous. 2. us. 3. which. 4. usual.
5. thee.

THIRTEENTH LESSON.

First Conjugation Continued.

Compound Tenses.

§ 1. To make the compound tenses, the popular language uses in the active the auxiliary verb ἔχω and the particle θά (= θέλω νά I wish that).

1. From the Present is derived only the Future Continuous, θά being prefixed to the forms of the present conjunctive.

2. From the aorist:

a. The Perfect, by combination with ἔχω, ἔχεις, etc.
with

α. either the aorist infinitive in -ει, or more commonly

β. with the perfect passive participle in -μένος, -η, -ο. The participle must refer like an adjective to an object of the action, and is therefore always accusative: -μένο(ν), -μένη(ν), -μένο, pl. -μένους, -μένες, -μένα.

b. The Pluperfect, by combining εἶχα, εἶχες, etc. (α) with the aorist infinitive in -ει, or (β) more commonly with the perfect passive participle aforesaid.

c. The Future Absolute, by prefixing θά to the forms of the aorist conjunctive.

d. The Future Perfect by combining θὰ ἔχω (fut. of ἔχω) with (α) the infinitive in -ει, or (β) more commonly with the perf. passive part. as before.

3. The Present Conditional is made by prefixing θά to the forms of the imperfect, the Past Conditional by prefixing θά to the forms of the Pluperfect.

Example: λύω I loose.

Perfect παρακείμενος.

Indicative.

ἔχω λυμένο, -η etc. or ἔχω λύσει I have loosed, etc.

ἔχεις » » » ἔχεις »

ἔχει » » » ἔχει »

ἔχο(υ)με » » » ἔχο(υ)με »

ἔχετε » » » ἔχετε »

ἔχουν(ε) » » » ἔχουν(ε) »

Conjunctive.

Νὰ ἔχω λυμένο or λύσει that I may have loosed, etc.

νὰ ἔχῃς » » »

νὰ ἔχῃ » » »

νὰ ἔχωμε } » » »

νὰ ἔχομε } » » »

νὰ ἔχετε » » »

νὰ ἔχουν(ε) » » »

Pluperfect ὑπερσυντελικός.

Εἶχα λυμένο or λύσει I had loosed, etc.

εἶχες » » »

εἶχε » » »

εἶχαμε » » »

εἶχατε » » »

εἶχαν } » » »

εἶχατε } » » »

*Future μέλλων.**Future Continuous.*

Θά λύω I will loose, etc.

θα λύης

θα λύῃ

θα λύωμε, -οιμε

θα λύετε

θα λύουν(ε).

Future Absolute.

Θά λύσω I will loose, etc.

θα λύῃς

θα λύῃ

θα λύσωμε, -οιμε

θα λήσετε, λύστε

θα λύσουν(ε).

Future Perfect τετελεσμένος μέλλων.

Θά ἔχω λυμένο or λύσει I shall have loosed, etc.

θα ἔχῃς » » »

θα ἔχῃ » » »

θα ἔχωμε } » » »

θα ἔχοιμε }

θα ἔχετε » » »

θα ἔχουν(ε) » » »

*Conditinonal δυνητική or ὑποθετική.**Present.*

Θά ἔλυα I should or would

θα ἔλυες [loose, etc.

θα ἔλυε

θα (ἐ)λύαμε

θα (ἐ)λύατε

, θα ἔλυαν

θα (ἐ)λύανε

Past.

Θά εἶχα

θα εἶχες

θα εἶχε

θα εἶχαμε

θα εἶχατε

θα εἶχαν

θα εἶχανε

I should or
would have
loosed, etc.} ἔσει
or
} λυμένο*Remarks.*

a. Our pluperfect is often rendered in Greek by the aorist or imperfect; Greek uses the pluperfect as a rule only where one of two actions in the past is expressly said to have been before the other.

b. The Future Absolute must be used if the idea is simply that of something to come, not an intention or a thought implying repetition or continuity (Future Continuous):

Θά τοῦ τὸ γράψωμε we will write it to him.

Θά σοῦ γράφω συχνά I will write to you often.

c. The Future Perfect as a tense denotes an action which should precede something still in the future. It is not often used in English, for we say: 'When you come home, I shall begin my work', or 'as soon as I have

received the letter, I will visit him'. Much the same is true of Greek.

As a mood of probability, the future perfect is often expressed by *θά* with the Indicative aorist: as, you will have heard of that *Θὰ ἀκούσεις γι' αὐτό* (probably, no doubt).

d. Observe that the particles (*νά*, *ἄς*, *θά*) and the auxiliary verbs come immediately before the main verb, and are not as a rule separated from it by other words, as sometimes they are in English; e.g.:

Ἔχω ἀγοράσει τὸ σπίτι τώρα, θ' ἀγοράσω τὸ σπίτι ἔως.

I have now bought the house, I shall perhaps buy the house.

But adverbs may occasionally stand between the verb and *ἔχω* or *εἶμαι*, when these are used in the periphrasis (as *θά ἔχω*, *θα εἶμαι*, *θα εἶχα*, etc.), as:

Ἔχω πλ(ε)ιά λυμένο τὸ ζήτημα, or τὸ ζήτημα ἔχω λυμένο πλ(ε)ιά I have already solved the question.

Τὸ ζήτημα εἶναι πλ(ε)ιά λυμένο or εἶναι λυμένο πλ(ε)ιά.

The question is already solved.

Ἔχω μάλιστα ἀκούσει or ἔχω ἀκούσει μάλιστα.

I have certainly heard.

The negative *δὲν* stands before the auxiliary verb and particle; as *δὲν εἶχα λυμένο, δὲν θὰ λύσω*. But *μή(ν)* comes between *νά* or *ἄς* and the verb. See Lesson 7, also p. 108 under b.

On the position of monosyllabic personal pronouns see Lesson 16.

§ 2. *Formation of the Perfect Passive Participle.*

This is formed from the present, according to the rules for aorist formation (pp. 108 ff.), as follows:

1. The Participle has no augment.

2. Many verbs, but not all, change the ending of the present stem before adding *-μένος*.

a. Verbs with unsigmatic aorist keep the final *λ*, *μ*, *ν*, *ρ* unchanged, but *ν* drops in the popular language (not so usually in the literary); *λλ* loses one *λ*. When *αι* immediately precedes *λ*, *μ*, *ν*, *ρ* it becomes *α* (as in the aorist). Examples are:

ψάλλω I sing, *ἔψαλα*, *ψαλμένος*,

κρίνω I judge, *ἔκρινα*, *κριμένος*,

σύρω, σέρνω I pull, drag, ἔσυρα, συρμένος,
 μαραίνω I make to wither, (ἐ)μάρανα, μαραμένος,
 ξεραίνω I dry, (ἐ)ξέρανα, ξεραμένος.

So πεθαίνω I die, (ἐ)πέθανα, πεθαμένος (dead).

If ε precedes λ, μ, ν, ρ, its treatment differs from the aorist only when the stem of the verb is monosyllabic; then it becomes α instead of ει. Verbs of two or more syllables keep ε as in the present stem. Compounds follow the simple verbs. Thus:

στέλλω, στέλνω I send, ἔστειλα, σταλμένος,
 δέρνω I thrash, ἔδειρα, δαρμένος,
 σπείρω, σπέρνω I sow, ἔσπειρα, σπαρμένος,

and in the same way ἀποστέλλω, ξαναστέλλω, ξαναδέρνω, ξανασπέρνω, etc.

But παρ-αγγέλλω, παρ-αγγέλνω I order, (ἐ)παράγγειλα, παραγγελμένος.

b. Verbs that make a sigmatic aorist (in -σα, -ξα, -ψα), affix -μένος to the unchanged present stem or insert σ, γ, μ before -μένος. The participle then takes one of the forms -μένος, -σμένος, -γμένος, -μμένος.

α. Only a part remain unchanged of those stems that end in a vowel, or diphthong other than αυ, ευ; as λύω (λύνω) I loose, ἔλυσα, λυμένος.

Another part insert σ; as:

κλείω (κλείνω) I shut, ἔκλεισα, κλεισμένος,
 ἀκούω (ἀκούγω) I hear, ἤκουσα, ἀκουσμένος.

β. Δ, θ, τ become σ, so also ζ when the word in -ζω has aorist in -σα; as:

πείθω I persuade, ἔπεισα, πεισμένος,
 θέτω I place, ἔθεσα, θεσμένος,
 δακρύζω I weep, (ἐ)δάκρυσα, δακρυσμένος (beblubbered),
 ἀγοράζω I buy, ἀγόρασα, ἀγορασμένος,
 γνωρίζω I recognize, become acquainted, (ἐ)γνώρισα,
 γνωρισμένος.

Θέτω I place, ἔθεσα, has both θεσμένος and θεμένος.

γ. Of the gutturals, γ is unchanged, κ and χ become γ, sometimes μ; as:

ἀνοίγω I open, ἄνοιξα, ἀνοιγμένος,
 πλέκω I weave, plait, ἔπλεξα, πλεγμένος and πλεμμένος,
 βρέχω I wet, ἔβρεξα, βρεγμένος and βρεμμένος.

δ. Β, π, φ, φτ (lit. πτ), and the υ of the diphthongs αυ and ευ become μ; as:

τρίβω I rub, ἔτριφα, τριμμένος (rubbed or broken to pieces),

λείπω I lack, am absent, ἔλειφα, (παρα-, ἐγκατα-) λειμμένος,

γράφω I write, ἔγραφα, γραμμένος,

κλέπτω, κλέβω I steal, ἔκλεφα, κλεμμένος, — so also (see p. 113 under δ) κρυμμένος, κομμένος, ραμμένος, σκυμμένος, βλαμμένος,

παύω I check, cease, ἔπαφα, παμμένος,

πανδρεύω I marry, (ἐ)πάνδρεφα, πανδρεμμένος.

c. For completeness we may add what follows:

Add to a: α. Words in -όνω and -ώνω, aorist -ωσα, have -ωμένος; e.g.: βεβαιωμένος, ταπεινωμένος, λερωμένος, σκοτωμένος, — χωμένος, στρωμένος. Ζώνω I gird, ἔζωσα, has ζωμένος and ζωσμένος.

β. Verbs in -αίνω, aorist -υνα, only a few of which form the perf. part. have -υσμένος or -υμένος; e.g.:

μακραίνω, *μακρύνω I make or become longer, (ἐ)μάκρυνα, μακρυσμένος,

πλύνω, πλαινώ, πλένω I wash ἔπλυνα, πλουμένος.

γ. Ending -ημένος:

μαθαίνω I learn, teach, ἔμαθα, μαθημένος (learned, experienced, used)

ξεμαθαίνω I unlearn, break a habit, (ἐ)ξέμαθα, ξεμαθημένος,

πετυχαίνω (ἐπιτυχαίνω) I succeed, (ἐ)πέτυχα, πετυχημένος and ἐπιτυχημένος (lucky, successful).

Πηγαίνω I go, bring, ἐπήγα, has πηγαιμένος.

δ. Words in -νω with vowel preceding have partly -μένος partly -σμένος: ἀφημένος, στημένος, χαμένος, ψημένος, but δαγκασμένος, πιασμένος, σβυσμένος, φθασμένος, φθ(ε)ιασμένος or φκ(ε)ιασμένος, σκασμένος.

But φθ(ε)ιάνω, which has two aorists ἔφθ(ε)ιασα and ἔφθ(ε)ιαξά, has also another perfect φθ(ε)ιαγμένος.

Words in -χνω have -γμένος: δειγμένος, διωγμένος, σπρωγμένος, φαγμένος. — Ρίχνω, ρίχτω (*ρίπτω) I throw, ἔρριξα, has ριγμένος and ριμμένος.

Some of the foreign words in -αρω and -ιρω have a perf. passive part. which ends in -ρισμένος. Thus: τρατα-ρισμένος, σερβιρισμένος.

Add to b: α. Verbs in -νω, which have made by inserting ν between vowel-stem and ending, have partly -μένος, partly -σμένος; compare λó(ν)ω and κλεί(ν)ω. Thus: δεμένος, χυμένος, νδυμένος (also written ντυμένος), γδυμένος, but ξυσμένος, σπασμένος, and συγχυσμένος (unlike the root word).

β. The verbs in -άζω and -ίζω which make the aorist in -αξα, -ιξα, make the perf. part. correspondingly in -γμένος (-αγμένος, -ιγμένος): as ἀρπαγμένος, βουλιαγμένος, (ἐ)ρημαγμένος, κυτταγμένος, νυσταγμένος, πειραγμένος, σφαγμένος, φωναγμένος, ἀγγιγμένος, σφυριγμένος, — ἀλλαγμένος, προσταγμένος, τιναγμένος, τυλιγμένος, φραγμένος, ταγμένος. — τρομάζω has both τρομασμένος and τρομαγμένος (terrified).

γ. Φυλάγω (for *φυλάσσω), ἐφύλαξα, has φυλαγμένος; similarly σφίγγω, ἔσφιξα, σφιγμένος.

Διδάσκω I teach, has διδαγμένος; ζεύω, ζεύγω I yoke, put to, aor. ἔζεψα, has ζευγμένος and ζεμμένος.

δ. With words in -άω and -έω, the literary language adds -μένος to the unchanged present stem; compare the aorist formation (p. 113). Under this influence, such forms may often be seen in the popular language, as παυμένος for παμμένος, πανδρευμένος for πανδρεμμένος; but they are not genuine popular forms.

Not all verbs make a perf. passive part., even when their formation allows of it; in their conjugation its place is taken by aorist infinitive or some verbal adjective.

Verbal adjectives are e.g.: ἀκουστός (ἀκούω) heard (τὰ ἔχω ἀκουστά I have heard of it), ψητός (ψήνω) roast, ἀνοιχτός (ἀνοίγω) open, γεμιστός full (γεμίζω I fill), βραστός boiled (βράζω I boil), μετρητός measured, net (μετρῶ I pay), φευγάτος (φεύγω I go away) gone, gone off, τρεχάτος (τρέχω I run), running, σφιχτός (σφίγγω) pressed, narrow.

Words.

ἡ ὑπόθεσις, ἡ δουλειά	affair, business	γυρίζω	turn, return
τὸ χαρτί; παί-ζω χαρτιά	paper, card; to play at cards	ἐπιστρέφω	come back
τὸ λάθος; ἔχω λάθος	mistake; I am in error	(ὁ)ψηλόνω	make or grow higher, uplift
		χτίζω	build
		περιμένω	expect, await

ἐμποδίζω hinder, thwart
 σουφρώνω pilfer, filch
 τὸ ἀποτέλεσμα result, consequence

τὸ γοῦστο taste
 τέλος, τέλος at last.
 πάντων

Κρυώνω make cold, cool, catch cold, be cold; κρυωμένος cold, with a cold.

Προκόπτω, προκόβω advance, improve, thrive, prosper; προκομμένος improved, educated, cultivated.

German ἡ γερμανικὴ γλῶσσα, τὰ γερμανικά, — Greek τὰ ἑλληνικά, French τὰ γαλλικά, etc.

This evening σήμερα τὸ βράδυ, ἀπόψε. — Γεῖά σου (from ὑγεία health) = greeting! fare thee well!

Exercise 35.

Δὲν ἔχει ἀγοράσει ὁ πατέρας σου ἐκεῖνο τὸ σπίτι; Ὅχι, ἀλλὰ θὰ τὸ (it) ἀγοράσῃ. Πότε τέλος πάντων θὰ ἔχετε ἀποφασίσῃ για τὴν παληὰ δουλειὰ αὐτή; Αὔριο θ' ἀποφασίσω. Ὁ ἥλιος εἶχε βασιλέψει. Τὸ ἓνα πρόβλημα ἔλυσε ἐχθές, τὰ δύο ἄλλα θὰ λύσῃ αὔριο. Εἶχανε κλείσει οἱ κλεισμένα τὰ παράθυρα καὶ τὴν πόρτα καὶ ἔπαιξαν χαρτιά. Ἐχετε λάθος· ὁ ἀδελφός μου δὲν ἔχει γυρίσει (or ἐπιστρέφει) ἀκόμα ἀπὸ ταξιδι τοῦ. θὰ γυρίσῃ ἴσως σὲ ἓνα μῆνα. Ὁ γιός σου Ἀριστείδης ἔχει (ὁ)ψηλώσει (or ὑψήλωσε) πολὺ στὰ τελευταῖα δύο χρόνια. Ἀπὸ πότε εἶνα φευγάτος; Τρομαγμένη ἔτρεχε ἀπὸ τὸ ἓνα δωμάτιο εἰς τὸ ἄλλο καὶ ἐφώναζε βοήθεια. Ἡ φωτογραφία σας δὲν εἶναι πολὺ πετυχημένη, κυρία· κατὰ τὴ γνώμη μου ὁ φωτογράφος δὲν ἔδειξε (or ἔχει δεῖξει) οὔτε πολλὴ τέχνη οὔτε πολὺ γοῦστο. Τί ἔπαθες, φίλε μου, γιατί ἔχεις τὰ μάτια σου δακρυσμένα; Γιάννη, πάλι δὲν ἔχεις καθαρίσει καλὰ (well) τὰ φορέματά μου, ὅλα εἶναι λερομένα ἀκόμα. Εἶχε κρύψει (or κρυμμένα) ὅλα τὰ πράγματα αὐτὰ ἀποκάτω ἀπὸ τὸ κρεβάτι τοῦ. Θὰ ἔκρυβα, θὰ ἐκρύβαμε· θὰ εἶχες κρύψει, θὰ εἶχανε κρυμμένα. Εἶχε τὰ χέρια τοῦ δεμένα. Τοῦ (for him) εἶχαν δέσει τὰ χέρια. Θὰ ἔκρυψε καλὰ (well) τὰ πράγματα ποῦ (which) ἔκλεψε· ἡ ἀστυνομία ἔφαξε σὲ ὀλάκερο τὸ σπίτι τοῦ χωρὶς κανένα ἀποτέλεσμα.

Exercise 36.

Will you play in the garden or in the courtyard? Let us play in the courtyard. Our friends will not return before the day after to-morrow. He had paid already, he will pay this evening, he will have paid already. Thou hadst heard, thou wilt hear yet, thou wilt have heard

already. Have you not understood my words yet? When will you have understood me at last? I would choose this colour. We will go there daily. Will you build a new house? He will not have insulted his best friend. Let him be now, he has been insulted. Will you cut off a bit? When wilt thou sew up the coat? When wilt thou have sewn up the coat? I would have sewn up the coat. I would even yet decide to-day. I will write to my parents every fortnight. I will write to my friend to-morrow. They had not believed this news. They will (probably) not have believed this news. They had heard the steps of the thief, and called for help. It is cold, we will shut the windows and light a fire. It is cold here, John, thou wilt have opened the window. I had not expected thy visit. What will hinder you from changing your house, and breaking (λύω) this friendship? He will not have lost the money, but embezzled it.

Reading.

Οἱ Δελφοί.

After Ἀνδρέας Καρκαβίτσα.

Ὡς ποῦ νὰ¹ ἔρθῃ² ὁ γιατρός τοῦ χωριοῦ, εἰς τὸν ὅποιον ἤμουν συστημένος³, ἐκάθισα⁴ νὰ ξεκουρασθῶ⁵ ἔξω ἀπὸ τὸν καφενέ. Νὰ λέγω⁶ ὅμως τὴν ἀλήθεια, ὅχι γιὰ τοὺς Δελφούς, ἀλλὰ γιὰ τὸ Καστρί⁷ ἐκίνησα⁸. Τοὺς ἀρχαίους Δελφούς μὲ τὸ περίφημο μαντεῖο καὶ τὰ γυμνάσια καὶ τοὺς ναοὺς καὶ τ' ἀγάλματα καὶ τὰ θέατρα καὶ τοὺς θησαυροὺς ἤξερα⁹ ὅτι δὲν θὰ τὰ ἔβρισκα¹⁰ πλιά. Ὡξερα⁹, πῶς δὲν θὰ ἔβλεπαν¹¹ τὰ μάτια μου τῆς ἔμμορφες ζωγραφιῆς τοῦ Πολυγνώτου καὶ τῇ χρυσῇ ἐρωμένῃ τοῦ Πραξιτέλη καὶ τοῦ Φειδία τὰ λαμπρὰ ἔργα καὶ τὰ πολύτιμα ἀφιερώματα¹² τόσων λαῶν καὶ πόλεων καὶ τῆς ἀσπίδες καὶ τὰ πλούσια λάφυρα¹³ τόσων ἐχθρῶν. Γιὰ τοῦτο δὲν ἐδοκίμασα οὔτε ἐκπληξῆ οὔτε ὀργῇ οὔτε πίκρα σὰν¹⁴ ἀγνάντεφα¹⁵ ἀντικρὺ μου τὸ μικρὸ χωριὸ τοῦ καιροῦ μας, σιγουρεμένο, ἥσυχο, μὲ τὰ δεινδράκια καὶ τὰ νερά του, μὲ τὰ σπιτάκια καὶ τὰ ζωντανά του — ἀνθρώπους καὶ κτήνη —, πλαγιασμένο¹⁶ στὴ νότια πλευρὰ τοῦ μεγαλόχορμου¹⁷ Παρνασσοῦ.

1. Until. 2. came. 3. recommended. 4. sat. 5. rest. 6. say.
7. The modern village near the ruins of Delphi. 8. got ready.
9. knew. 10. would find. 11. would see. 12. votive offerings.
13. spoils. 14. as. 15. caught sight. 16. lying. 17. mighty.

FOURTEENTH LESSON.

II. Second Conjugation: Contracted Verbs.

§ 1. Verbs in -άω and -έω have the same endings as the First Conjugation. Only in the imperfect the endings α, ες, ε, αμε, ατε, αν(ε) are changed to οὔσ-α, οὔσ-ες, οὔσ-ε, οὔσ-αμε, οὔσ-ατε, οὔσ-αν(ε).

The aorist, as with other vowel-stems (as λύω, κλείω, ἀκούω) is sigmatic (-σα); but here the -α and -ε change to η (-ησα). The perfect pass. part. ends in -ημένος.

1. But in the Present (both Indicative and Conjunctive) α and ε are contracted with the endings; hence we have new and contracted endings for

a. Verbs in -άω:

for Indic. and Conj. both: ᾠ, ᾱς, ᾱ, οὔμε or ᾱμε, ᾱτε, οὔν(ε) or ᾱν(ε);

instead of Indic.: ᾶω, ᾶεις, ᾶει, ᾶο(υ)με, ᾶετε, ᾶουν(ε); and Conj.: ᾶω, ᾶης, ᾶη, ᾶουμε, ᾶετε, ᾶουν(ε).

b. Verbs in -έω:

for Indic.: ῶ, εῖς, εῖ, οὔμε, εῖτε, οὔν(ε), instead of ἑώ, ἑεις, ἑει ἑο(υ)με, ἑετε, ἑουν(ε);

for Conj.: ῶ, ῆς, ῆ, οὔμε, ῆτε, οὔν(ε), instead of ἑώ, ἑης, ἑη, ἑουμε, ἑητε, ἑουν(ε).

In pronunciation, these verbs also are exactly the same in Indicative and Conjunctive; they differ only in the traditional spelling.

c. The other present forms are shown in the tables of τιμῶ and φιλῶ which follow.

d. Verbs in -άω often use the uncontracted forms in the Present Indic. and Conj., but only in the singular (-άω, -ᾶεις, -ᾶης, -ᾶει, -ᾶη). This is not found with -έω.

2. The compounded tenses are made just like those of the 1st Conjugation. Accordingly, the only other tense that has contracted forms is the Future Continuous, which uses the Present Conjunctive.

3. There are few words in -έω found in the popular language, which often changes literary verbs in -έω to -άω, sometimes uses both sets of forms.

τιμῶ, τιμάω I honour.

*Present.**Indicative.*

τιμῶ or τιμάω I honour
 τιμᾷς or τιμάεις
 τιμᾷ or τιμάει
 τιμοῦμε or τιμάμε
 τιμάτε
 τιμοῦν(ε) or τιμᾶν(ε)

Conjunctive.

νὰ τιμῶ or τιμάω that I may
 honour
 νὰ τιμᾷς or τιμάῃς
 νὰ τιμᾷ or τιμάῃ
 νὰ τιμοῦμε or τιμάμε
 νὰ τιμάτε
 νὰ τιμοῦν(ε) or τιμᾶν(ε).

Imperative.

τίμα (for -ας) honour
 ἄς or νὰ τιμᾷ, τιμάῃ
 ἄς τιμοῦμε or τιμάμε
 τιμάτε (for -άεστε)
 ἄς or νὰ τιμοῦν(ε) or τιμᾶν(ε).

Infinitive.

νὰ τιμῶ, νὰ τιμάω.

Participle.

τιμῶντας.

Imperfect.

(ἐ)τιμοῦσα I honoured (ἐ)τιμούσαμε
 (ἐ)τιμοῦσες (ἐ)τιμούσατε
 (ἐ)τιμοῦσε (ἐ)τιμοῦσαν, (ἐ)τιμούσανε.

Aorist.

Indic.: (ἐ)τίμησα, (ἐ)τίμησες, etc.
Conj.: νὰ τιμήσω, νὰ τιμήσης, etc.
Imper.: τίμησε, ἄς or νὰ τιμήσῃ, etc.
Inf.: νὰ τιμήσω, (in composite tenses)
 τιμήσει

} as in λῶω.

Perfect: ἔχω τιμημένο (-η, -ο, etc.), ἔχω τιμήσει; *Conj.* νὰ
 ἔχω τιμημένο etc., νὰ ἔχω τιμήσει.

Pluperfect: εἶχα τιμημένο etc., εἶχα τιμήσει.

Future Continuous: θὰ τιμῶ or τιμάω, θὰ τιμᾷς or τι-
 μάῃς, etc.

Future Absolute: θὰ τιμήσω.

Future Perfect: θὰ ἔχω τιμημένο etc. or θὰ ἔχω τιμήσει.

Conditional of the Present: θὰ (ἐ)τιμοῦσα.

» *of the Past:* θὰ εἶχα τιμημένο etc. or θὰ εἶχα
 τιμήσει.

φιλῶ I kiss.

Present.

<i>Indicative.</i>	<i>Conjunctive.</i>	<i>Imperative.</i>	<i>Infinitive.</i>
φιλῶ (for -έω)	φιλῶ (-έω)		νὰ φιλῶ.
φιλεῖς (-έεις)	φιλήῃς (-έῃς)	φίλει (-εε)	
φιλεῖ (-έει)	φιλήῃ (-έῃ)	ἄς (νὰ) φιλήῃ	
φιλοῦμε (-έουμε)	φιλοῦμε (-έουμε)	ἄς φιλοῦμε	<i>Participle.</i>
φιλεῖτε (-έετε)	φιλήτε (-έητε)	φιλεῖτε (-έετε)	φιλῶν-
φιλοῦν(ε) (-έουνε).	φιλοῦν(ε) (-έουνε).	ἄς(νὰ)φιλοῦν(ε).	τας.

Imperfect: (ἐ)φιλοῦσα, (ἐ)φιλοῦσες, (ἐ)φιλοῦσε, (ἐ)φιλοῦσαμε, (ἐ)φιλοῦσατε, (ἐ)φιλοῦσαν or (ἐ)φιλοῦσανε.

Aorist: Ind. (ἐ)φίλησα, *Conj.* νὰ φιλήσω, *Imp.* φίλησε, *Inf.* νὰ φιλήσω, φιλήσει.

All other tenses are formed in the same way as with τιμῶ (or λύω).

Perf. Pass. Part.: φιλημένος.

4. Inflected like φιλῶ:

ἀργῶ I stay late	εὐχαριστῶ I thank (εὐχαριστη- μένος contented, pleased),
ἐξηγῶ I explain	μὲ εὐχαριστεῖ it pleases me
παρεξηγῶ I explain wrongly, misunderstand	ποθῶ I desire, yearn for
ἐνοχλῶ I trouble, annoy	θ(ε)ωρῶ I observe, regard
λαλῶ I speak	(as so and so)
and all the verbs given in § 2, 2.	

With parallel forms, the following are some of those in use:

ζητῶ I seek	πατῶ I tread, step on
βοηθῶ I help	περπατῶ I go, walk about
κρατῶ I hold	λησμονῶ I forget.
φιλῶ I kiss	

Their present is then, for example:

<i>Ind.</i> ζητῶ, ζητάω	ζητοῦμε, ζητᾶμε
ζητεῖς, ζητᾷς, ζητάεις	ζητεῖτε, ζητᾶτε
ζητεῖ, ζητᾷ, ζητάει	ζητοῦν(ε), ζητᾶν(ε).
<i>Conj.</i> νὰ ζητῶ, νὰ ζητάω	
νὰ ζητῇς, νὰ ζητᾷς, νὰ ζητάης	
νὰ ζητῇ, νὰ ζητᾷ, νὰ ζητάει.	

These following are examples, a few out of many, of the literary verbs in -έω changed to -άω:

μιλῶ, μιλάω (for ὁμιλῶ, -έω) I speak, address,
μετρῶ, μετράω I measure, count,
κονηγῶ, κονηγάω I hunt, harry, give no rest,
συ(μ)φωνῶ, συ(μ)φωνάω I agree, make a bargain.

5. Words in -λλῶ take -λνῶ in the popular language (like στέλλω, στέλνω); e.g.: κολλῶ, κολνῶ, κολνάω I cleave to), stick (to), clasp.

§ 2. Irregularities.

The irregularities concern the formation of the aorist and the perfect passive participle: some verbs in -άω make the aorist in -ηξα, -ασα or -αξα instead of -ησα, and consequently the perf. pass. part. in -ηγμένος, -ασμένος and -αγμένος instead of -ημένος; some verbs in -έω make -εσα and -εμένος or -εσμένος. Some other verbs have other irregularities.

1. Verbs in -άω which have

a. -ηξα, part. -ηγμένος:

βουτῶ, -άω I plunge in, dip τραβῶ I pull, turn, with-
ρουφῶ, -άω I swallow, drink draw, suffer.

Ρωτῶ (*έρωτῶ), -άω I ask, has (ἐ)ρώτησα and (ἐ)ρώ-
τηξα, perf. part. ρωτημένος.

Σφαλνῶ I shut, drops the ν in the aorist (ἐ)σφά-
ληξα, and has in the perf. part. σφαληγμένος and σφα-
λησμένος.

b. -ασα, part. -ασμένος:

γελῶ, -άω I laugh, mock, trick, — γελασμένος laughed
at, mocked, deceived, cheated;

διψῶ, -άω I thirst, — διψασμένος thirsty;

πεινῶ, -άω I hunger, — πεινασμένος hungry;

and the group of verbs in -νῶ:

γερνῶ, -άω I grow old	περνῶ, -άω I go over, pass,
κερνῶ, -άω I mix drinks,	spend time
pour in, serve	σκολνῶ, σχολνῶ, -άω I keep
κρεμνῶ, -άω I hang	holiday
ξερνῶ, -άω I vomit	χαλνῶ, -άω I spoil, make or
ξεχνῶ, -άω I forget	become bad.

Besides κρεμνῶ we have also κρεμῶ, -άω, besides χαλνῶ we have χαλῶ, -άω, besides ξεχνῶ also ξεχάνω, aor. always (ἐ)ξέχασα. Ξεχασμένος forgotten, περασμένος past, gone, over; τὴν περασμένην (ἐ)βδομάδα last week, περασμένα ξεχασμένα that is forgotten and done with, περασμένος στὰ χρόνια in advanced age.

Γυρνῶ, -άω I turn, return, imperf. (ἐ)γυρνοῦσα, borrows its aorist etc. from γυρίζω, (ἐ)γύρισα, γυρισμένος, which means the same.

c. -άξα, part. -αγμένος (-αμμένος):

πετῶ, -άω I fly, throw, (ἐ)πέταξα, πεταγμένος and πεταμμένος,

τηρῶ, -άω I watch, see, ἐτήραξα, τηραγμένος.

d. βαστῶ, -άω, also βαστάζω, I carry, hold, last, hold out, has (ἐ)βάσταξα and (ἐ)βάστηξα, perf. part. βασταγμένος and βαστηγμένος; as:

Τέτοιο κρασί δὲν βαστάει such wine does not keep.

Ὁ πατέρας σου βαστάει καλά your father wears well.

Ἡ ἀρρώστια τῆς (ἐ)βάσταξε πέντε μῆνες.

Her sickness lasted five months.

Ἀκ(χ)ουμπῶ, -άω I support, lean on, has a regular aorist ἀκ(χ)ούμπησα, but perf. part. ἀκ(χ)ουμπησμένος (also written ἀκκουμπισμένος).

μεθῶ, -άω I make drunken, become drunk, ἐμέθυσα, μεθυσμένος (drunk),

μηνῶ, -άω I inform, ἐμνυσα,

φοφῶ, -άω I die miserably, go to the dogs, ἐφόφησα, φοφησμένος.

2. Verbs in -έω which have

a. -εσα, -εμένος:

βαρῶ I strike, wound, (ἐ)βάρεσα, βαρεμένος,

(ἐ)παινῶ (*ἐπαινῶ) I praise, (ἐ)παίνεσα, (ἐ)παινεμένος,

(ἦ)μπορῶ I can, (ἦ)μπόρεσα (ἐ)μπόρεσα,

πονῶ I feel pain, pity, (ἐ)πόνεσα, πονεμένος,

συ(γ)χωρῶ I forgive, pardon, I am gracious (of God),

(ἐ)συ(γ)χώρεσα, συ(γ)χωρεμένος; ὁ συ(γ)χωρεμένος one to whom God is gracious, a pardoned or blessed person.

φορῶ I wear (clothes), put on (e. g. hat), (ἐ)φόρεσα, φορεμένος.

Χωρῶ (-εῖς, -εῖ etc.) I hold, contain (of space), there is room, (ἐ)χώρεσα, χωρεμένος, often inflects with -άω (χωράω, χωρᾶς or χωράεις etc.). — And φορῶ also and πονῶ often have the forms in -άω.

Verbs of the literary language also found in the popular language are ἀφ-αιρῶ I take away, subtract, διαιρῶ I divide up, aor. ἀφαίρεσα *ἀφῆρεσα, διαίρεσα *διήρεσα, perf. part. ἀφαιρεμένος, διαιρεμένος, *ἀφηρημένος, *διηρημένος.

b. Aorist -εσα, perf. part. -εσμένος are found in καλῶ, καλνῶ I call, invite, (ἐ)κάλεσα, καλεσμένος, and its compounds:

παρακαλῶ, also περικαλῶ I beg, pray,
προκλῶ I call out, cause, provoke,
προσκαλῶ I call near, ask in.

c. Θαρρῶ I think, has (ἐ)θάρρεψα.

§ 3. Verbs in -άω often form in the popular language an imperfect in -αγα, -αγες, -αγε, -άγαμε, -άγατε, -αγαν or -άγανε; but this is a dialectic variety, and the regular forms in -οῦσα, -οῦσες etc. are always found in use along with them. Thus τραγουδῶ, -άω I sing, imperf. (ἐ)τραγούδαγα, τραγούδαγες, τραγούδαγε, τραγουδάγαμε, τραγουδάγατε, τραγούδαγαν or τραγουδάγανε, besides (ἐ)τραγουδοῦσα, τραγουδοῦσες etc., — κρατῶ, -άω I hold, (ἐ)κράταγα besides (ἐ)κρατοῦσα, — ἀκ(ο)λουθῶ, -άω I follow, ἀκ(ο)λούθαγα besides ἀκ(ο)λουθοῦσα.

§ 4. Exceptionally, verbs whose stems end in some other vowel than α or ε, contract this with the endings, in the 2nd singular and all plural forms of the present, both Indicative and Conjunctive; the Imperfect is regular. Such are:

ἀκοῶ I hear, ἀκοῦς, ἀκούει (νὰ ἀκούῃ), ἀκοῦμε, ἀκοῦτε,
ἀκοῦν(ε),

καίω I burn, καῖς, καίει (νὰ καίῃ), καῖμε, καῖτε, καῖνε,
κλαίω I weep, κλαῖς, κλαίει (νὰ κλαίῃ), κλαῖμε, κλαῖτε,
κλαῖνε,

λέ(γ)ω I say, λές, λέ(γ)ει (νὰ λέ[γ]ῃ), λέμε, λέτε, λένε,
φταίω I am guilty, φταῖς, φταίει (νὰ φταίῃ), φταῖμε,
φταῖτε, φταῖνε.

But the longer forms are also found, that is to say ἀκού(γ)ω, ἀκού(γ)εις, ἀκού(γ)ει etc., καί(γ)ω, φταί(γ)ω, -(γ)εις, -(γ)ει etc., λέγω, λέγεις, λέγει etc.

Πάω I go, I bring, a by-form of πηγαίνω, inflects like τιμάω, τιμῶ: πάω, πᾶς, πάει (νὰ πάη), πᾶμε, πᾶτε, πᾶνε. — Impf. (ἐ)πήγαινα. Observe that νὰ πάω, πᾶς, πάη, πᾶμε etc. serve also as aorist conjunctive.

Τρώ(γ)ω I eat, inflects in the present (ind. and conj.): τρώ(γ)ω, τρῶς, τρώ(γ)ει (νὰ τρώ[γ]η), τρώμε, τρώτε, τρώνε, besides the regular forms of τρώγω; imperf. ἔτρωγα. It also contracts the forms of the aorist conjunctive (indic. ἔφαγα): νὰ φά(γ)ω, φᾶς, φά(γ)η, φᾶμε, φᾶτε, φᾶνε.

All these verbs except ἀκούω are otherwise irregular; see Lesson 24.

Words.

ἀδιάφορος, -η, -ο	indifferent	συναντῶ, -άω	meet
ἡ ἀνοησία, κου- ταμάρα	folly, stupi- dity	τὸ παλτό	overcoat
τιμωρῶ, -έω	punish	αὐστηρὸς, -ή, -ό	strict

Εὐχαριστῶ, -έω thank; εὐχαριστημένος contented, pleased, see p. 127.

Exercise 37.

Μὴ ξεχάσῃς νὰ μὲ (me) ξυπνήσῃς αὔριο τὸ πρωὶ στὲς ἑξι. Ἄς περιμένωμε ἐδῶ τὸν ἀδελφό σου, ἀδιάφορο πόση ὥρα θ' ἀργήσῃ. Ἐχει χτυπήσει πλιὰ μεσημέρι, Μαρίκα, καὶ (κι') ἀκόμα δὲν εἶσαι νδυμένη. Πολλὴ ὥρα μιλοῦσανε γιὰ τὲς ὑποθέσεις αὐτές, ἀλλ' ἀπόφασι δὲν ἐλάβαιναν. Καλλίτερα νὰ σ(ι)ωπᾶς (or σιωπαίνης) παρὰ νὰ λὲς (or νὰ λέγῃς) ἀνοησίες. Συνάντησα ἐχθὲς τὸ φίλο μας στὸ δρόμο καὶ τοῦ (him) ἐμίλησα γιὰ τὴ δουλειά μας δυὸ ὀλάκερες ὥρες. Ἐλαβα τὸ γράμμα του καὶ θ' ἀπαντήσω αὔριο. Ἄς βοηθοῦμε πάντα τοὺς φτωχοὺς καὶ δυστοχισμένους. Πάντα μισοῦσε τὰ ψέμματα καὶ ἀγαποῦσε τὴν ἀλήθεια. Δὲν ἤμ- πόρεσα (or ἐμπόρεσα) νὰ καταλάβω τὰ λόγια του. Ὁ δά- σκαλος ἐπαίνεσε τοὺς ἐπιμελεῖς μαθητὲς καὶ ἐτιμώρησε τοὺς τεμπέληδες. Δὲν ἤμουν(α) καλεσμένος στὸ(ν) χορό. Γιατί γελᾶς; Ἐγελάσαμε πολὺ ἐχθὲς τὸ βράδυ καὶ ἐπεράσαμε ὥραιες ὥρες. Δεύτερη φορὰ δὲν θὰ μὲ (me) γελάσῃ, θὰ προσέξω τώρα καλλίτερα. Ἐζήτησε συ(γ)γνώμη καὶ τὸν (him) ἐσυ(γ)χώρησα. Γιατί δὲν φορεῖς σήμερον τὸ καινούργιο κα- πέλλο σου; Ἐφοροῦσε μαῦρο παλτό. Τί ἐτράβηξά με αὐτὸ

τὸν ἄνθρωπο! Ἦτανε πολὺ πεινασμένος καὶ διψασμένος. Πετάξετε αὐτὰ τὰ μααραμένα λουλούδια. Ἡ πόρτα ἦτανε σφαληγμένη.

Exercise 38.

The teachers like the diligent pupils. I would not have praised these proceedings. Honour and love your parents. I hate vice; I will always love virtue. He has sold his house: he will have sold his house. Hast thou answered (. . . εἰς) this letter? Not yet, I will answer to-morrow. He begged for an answer. He asked when he would receive the answer. He held his hat in his hand. Put on your hat. I often begged him not to judge so strictly. We pray you to help our unhappy friend. We have no desire to laugh. The mistress has highly praised these pupils. How many friends will you invite? I will not forget his counsels. He had forgotten his keys, and so could not open his door. He would have sold his house for 50,000 drachmas. You were not satisfied with these views. I thank you for your good advice. Please ask some one else, I (ἐγὼ) can and will not answer. They talked about politics. We will speak and decide on those affairs to-morrow. Throw the dirty stone away. The wine is new, and will not keep.

Reading.

Οἱ Δελφοί. (Continued.)

Σὲ λίγο ἦλθε¹ ὁ γιατρός, ποῦ ἐκτὸς ἀπὸ τῇ γιαιτρικῇ ἐφρόντισε νὰ μάθῃ καὶ τὴν ἀρχαία ἱστορία τοῦ τόπου του. Ἐνῶ² ἐπηγαίναμε στὴ σπηλῆα τῆς Πυθίας, δὲν ἔπαυε νὰ μοῦ ἀναφέρῃ τοὺς ἀρχαίους Ἑλληνας συγγραφεῖς³, ὅσοι ἀσχολήθηκαν⁴ μὲ τοὺς Δελφοὺς, καὶ τοὺς νεώτερους ξένους, ὅσοι ἐπέρασαν ἀπ' ἐπεὶ καὶ τὲς μελέτες των καὶ κάτω ἀπὸ ποῖο σημερινὸ ὄνομα ἔβαναν αὐτοὶ τῆς ἀρχαίας τοποθεσίας. Μοῦ ἔλεγε⁵ λοιπόν, ὅτι ἡ βρύσι Κερνᾶ εἶναι ἡ ἀρχαία Δελφοῦσα, ποῦ ἐπῆρε⁶ τ' ὄνομα ἀπὸ μία χιλιοξηλειμένη⁷ νόμφη τοῦ Παρνασσοῦ. Ὅτι στὸ μέρος τοῦ νεκροταφείου ἐγινότονε⁸ συνέδριο τῶν Ἀμφικτυόνων. Ὅτι ἡ ἐκκλησία τοῦ Ἀγίου Νικολάου εἶναι ἀκριβῶς ἐπάνω ἀπὸ τὸ ναὸ τοῦ Ἀπόλλωνος καὶ ἡ πλησίον⁹ πηγὴ εἶναι ἡ Κασσωτίς, ποῦ τὸ νερό της

1. came. 2. while. 3. writers. 4. busied themselves. 5. said. 6. took. 7. blessed. 8. was held. 9. near.

στην ἀρχαιότητα ἔφθανε ὡς τὸ ἄδυτο τοῦ θεοῦ καὶ ἀπ' ἐκεῖνο ἔπιναν¹⁰ ἢ γυναῖκες καὶ ἐγίνονταν¹¹ μάντισσες, καὶ ἀπ' ἐπάνω ἦταν ἡ Λέσχη μὲ τῆς περίφημης γραφῆς τοῦ Πολυγνώτου. Ἐπίσης μοῦ ἔλεγε⁵, ὅτι τὸ Πηγγάδι μὲ τῆς Λάμιες τὸ λέγουν¹² οἱ σημερινοὶ Σβαρνὶ καὶ δὲν εἶναι ἄλλο παρὰ τὸ ἀρχαῖο ὄνομα Σύβαρις, ἢ σπηλιὰ ὅπου ὁ Εὐρυβάτης ἐσχότωσε τὸ ἀνθρωποφάγο τέρας. Ὅτι ὁ Φλεμποῦκος δὲν εἶναι παρὰ οἱ Φαιδριάδες πέτρες, ἀπὸ τῆς ὁποῖας ἐγκρεμίζονταν¹³ οἱ ἱερόσυλοι¹⁴ καὶ οἱ βλάσφημοι¹⁵.

10. drank. 11. become. 12. call. 13. were thrown down.
14. temple robbers. 15. blasphemers.

FIFTEENTH LESSON.

Translation of the English Infinitive and "that"; Conditionals.

§ 1. The Infinitive, and "that" (except where it represents a purpose) is to be translated as a rule by *νὰ* with the conjunctive. It makes no difference whether a verb precedes or there is an adjective with 'to be'. Thus:

Ἀρχισε νὰ βρέχῃ it has begun to rain.

Εἶναι καλλίτερο νὰ μένῃς σήμερα σπíti.

It is better that you remain at home to-day.

In particular *νὰ* is used for command, wish, preference, intention, prayer; as, for instance, after διατάζω I order, δίνω τῇ διαταγῇ I give directions, ἐπιθυμῶ I wish, σκοπεύω I intend, θέλω I wish, παρακαλῶ I beg. Examples:

Δὲν θέλω ν' ἀκούσω τέτοια λόγια.

I don't want to hear such words.

Μὲ παρεκάλεσε νὰ γράψω σήμερα τὸ γράμμα.

He begged me to write the letter to-day.

If the *νὰ*-class be negatived, the negative particle is not *δέν*, but always *μή(ν)*, which comes immediately after *νὰ*. Thus:

Πρόσεξε νὰ μὴν πέσης take care not to fall.

1. The conjunction *πῶς* or more rarely *ὅτι* (that) with the Indicative is used with the numerous verbs and expressions that denote such ideas as

a. a report; information by speech or writing, assurance, assertion, denial, promise;

- b. Apprehension physical or mental; hearing, seeing, feeling, smelling, tasting, noticing, recognizing, knowing:
 c. Appearance, belief, thought, hope.

Examples of such expressions are the following:

a. λέγω I say, γράφω I write, παραδέχομαι I accept, δημοσιεύω I publish, δηλώνω I show, make clear, διδάσκω I teach, πείθω I persuade, convince, δείχνω I show, εἶναι ἀπόδειξις there is a proof (that), βεβαιώνω assert, assure, ὁμολογῶ, -έω I agree, ὀρκίζομαι, ὀρκόνομαι I swear, ὑπόσχομαι I promise, ἀρνούμαι I deny, δίνω τὸ(ν) λόγο μου I give my word, σημειώνω I note, remark, βάζω στοίχημα I wager;

b. ἀκού(γ)ω I hear, βλέπω I see, αἰσθάνομαι I perceive, feel, μυρίζομαι I smell, scent, καταλαβαίνω I understand, apprehend, μαθαίνω I learn, experience, teach, γνωρίζω I know, understand, recognize, ξέρω I know, βρίσκω I find, λησμονῶ, -έω, ξεχνῶ, -άω, ξεχνάω I forget, πείθομαι I convince myself, am persuaded, διαβάζω I read, ἐνθυμούμαι, θυμᾶμαι I remember, παίρνω μυρωδιά I get wind (of), take note.

c. φαίνομαι I appear, μοῦ φαίνεται it seems to me, νομίζω I think, believe, ἔχω τὴ γνώμη, τὴν ἰδέα I have the opinion, idea, πιστεύω I believe, ἀμφιβάλλω I doubt, ὑποθέτω I assume, συλλογίζομαι, συλλογιέμαι I think, ponder, consider, σκέφτομαι I think, think over, consider, φαντάζομαι I imagine, suppose, fancy, ἐλπίζω, ἔχω τὴν ἐλπίδα I hope, have hopes, εἶναι ἀλήθεια it is true, εἶναι ψέμμα it is false, μοῦ φαίνεται βέβαιο, πιθανό, ἀπίθανο, ἀπίστευτο it seems to me certain, likely, unlikely, incredible.

Remark. Πῶς in the popular language is more common than ὅτι; the literary language knows only ὅτι.

2. After expressions of fear or anxiety, 'that' or 'lest' or the infinitive are to be translated μὴ (ν), νὰ μὴ (ν) or μὴ πῶς with Conjunctive following, e.g. after φοβοῦμαι, φοβᾶμαι I fear, τρέμω I tremble, ἀνησυχῶ, εἶμαι εἰς ἀνησυχία I am anxious, uneasy; as:

Φοβᾶμαι, μὴ (μὴ πῶς) σὲ προσβάλω.

I fear to offend you, that I may offend you.

Φοβοῦμουν νὰ μὴ σοῦ χαλάσω τὸν ὕπνο.

I feared to disturb your sleep.

The Negative is always δέν. Thus:

Φοβᾶμαι, μὴ (μήπως) δέν μὲ ἀκούσῃ.
I fear that he may not hear me.

If the fear or anxiety is to be marked as well grounded, πῶς or ὅτι is often used; as:

Φοβοῦμαι πῶς (ὅτι) ὁ φίλος σου εἶναι πρόστιχος ἄνθρωπος.
I fear your friend is a common man (i. e., a polite way of saying, I know or think).

If the idea is that I shrink from something, νά follows; as:

Φοβοῦμαι νά τὸ πᾶ, νά τὸ ξηστομίσω.
I am afraid to say it, to utter it.

3. We have further to add, as complement to what is said under 1., the following remarks:

a. After verbs of saying νά must be used instead of πῶς or ὅτι, when they imply command, wish, will, or prayer; as:

Πες στὴ δούλᾳ νά στρώσῃ τὸ τραπέζι.
Tell the maid to lay the table.

Thus νά follows σκέπτομαι and συλλογίζομαι (I think), when they mean I intend; as:

Σκέπτομαι νά πηγαίνω αὔριο στὴν ἐξοχή.
I think of going into the country to-morrow.

So also with ἐλπίζω I hope, if it implies the wish to attain; as:

Ἐλπίζω νά σὲ βλέπω συχνά.
I hope (and wish) often to see you.

b. Καί (and) is often used instead of πῶς or ὅτι after verbs of physical sensation, especially seeing and hearing, if the sentence following καί contains a predicative complement to a word in the first sentence. Νά may also be used. See further Lesson 23 A, 5. — The literary language uses the participle.

4. For the translation of 'that' or the infinitive after verbs expressing a state of mind or feeling, and for 'that' in the sense of 'so that', 'in order that', see Lesson 23.

§ 2. Conditional Statement.

In Conditional sentences, the main sentence, or then-sentence, expresses an action or state which occurs only under certain conditions or circumstances, and the

subordinate or if-sentence gives these conditions. The form depends on the speaker's view as to truth or possibility of the condition: thus the way in which the condition is expressed affects or governs the form of the main sentence.

'If' is in Greek ἄν (lit. ἔάν, ἄν): its negation is always δέν.

1. The Condition may be put in two ways. It may be put as a fact. In that case

a. In English, if is followed by the Conjunctive, or more usually the Indicative; in Greek, ἄν is followed by the Conjunctive (Present or Aorist). The main sentence has in English the Future or (as mood of probability) the Future Perfect, in Greek θά with the Aorist Indicative (see p. 117). Examples are:

Ἄν διαβάζῃς δυνατὰ κάθε μέρα μιὰ ὥρα, θά μάθῃς γλῆγορα τὴν προφορά.

If you read aloud for one hour a day, you will soon learn the pronunciation.

Ἄν προσέξῃς, θ(ά) ἀκούσῃς ὅλα.

If you attend, you will hear all.

Ἄν τὸ ἐπιτρέψῃ ὁ πατέρας μου, θά σοῦ φέρω αὔριο τὰ βιβλία.

If my father allows it, I will bring you the books to-morrow.

Ἄν δὲν ἔλθῃ σήμερα, θά ἔμεινε στὴν Πάτρα.

If he does not come to-day, he will (doubtless) have stayed in Patras.

b. If the fact belongs to the completed past, English has in the if-sentence the Indicative Perfect, Greek the Indicative Aorist: for the main sentence both languages use many forms of construction.

Ἄν σταμάτησῃ τὸ ρολόϊ σου, κοῦρδισέ το.

If your watch has stopped, wind it up. Or:

Θά ἔσπασε ἡ σοῦστα the spring will (doubtless) have broken.

Ἄν πράγματις δὲν ἔκλεψες τὰ χρήματα ἀλλὰ τὰ ἔχασες, δὲν θά σέ τιμωρήσω.

If you have really not stolen the money but lost it, I will not punish you.

Ἄν ἀκουσες ὅλα αὐτὰ τὰ ἄσχημα πράγματα γι' αὐτόν, πῶς εἶναι δυνατό νὰ εἶσαι ἀκόμα φίλος του;

If you have heard all these ugly things about him, how is it possible that you are still his friend?

2. Secondly, the condition may be put not as having happened, but as an idea, a thing conceivable or possible.

Here English uses the Conditional, or forms which appear to be indicative although in origin they are subjunctive (imperfect or pluperfect); Greek uses the Imperfect or more rarely Pluperfect, both Indicative. For the main sentence, both languages use the Conditional, but Greek prefers the Conditional of the Present (θα with Imperfect) to that of the past (θα with Pluperfect). Thus we have:

ἂν εἶχα If I had, etc.	ἂν ἦμουν(α) if I were
ἂν εἶχες	ἂν ἦτανε if he were
ἂν εἶχαμε	ἂν ἦσασθε if ye were
ἂν ἔλυα if I loosed, etc.	ἂν ἐλύατε if you had loosed
ἂν ἔλυες	ἂν εἶχες λύσει or λυμένο if
ἂν εἶχα λύσει or λυμένο if	you had loosed.
I had loosed	

* Ἄν (ἐ)διάβαζες δυνατὰ κάθε ἡμέρα μιὰ ὥρα, θὰ (ἐ)μάθαινες γρήγορα τὴν προφορά.

If you read for one hour each day, you would soon learn the pronunciation.

* Ἄν εἶχες διαβάσει δυνατὰ κάθε ἡμέρα μιὰ ὥρα, θὰ εἶχες μάθει γρήγορα τὴν προφορά.

If you had read for one hour each day, you would soon have learnt the pronunciation.

* Ἄν ἐπρόσεχες, θὰ ἀκούγες ὅλα.

If you attended, you would hear all; or: If you had attended you would have heard all.

The pluperfect here as elsewhere is not used in Greek unless the priority in time is to be specially emphasized.

Exception. The θα of the main sentence is always dropped before ἔπρεπε ought (to have), from πρέπει must (see Lesson 21); sometimes before other verbs implying duty or possibility, especially μπορῶ I can; as:

* Ἄν ἐπρόσεχες (or εἶχες προσέξει), ἔπρεπε ν' ἀκούσγες ὅλα.
If thou hadst attended, thou must have heard all.

* Ἄν ἐπρόσεγες, (θα) μποροῦσες ν' ἀκούσγες ὅλα.
If thou hadst attended, thou couldst have heard all.

Words.

προσπαθῶ, -έω	try	ὁμολογῶ, -έω	agree
πεισματ(ι)άρης,	obstinate	οἱ Καρχηδόνιοι	the Carthaginians
-άρα, -άρικο			
σοβαρός, -ή, -ό	earnest,	ἐπιθυμῶ, -έω	wish
	serious	ταξιδεύω, κάνω	travel, make
δραστήριος, -α, -ο	potent, active,	(aor. ἔκαμα) τα-	a journey
	effective	ξῆδι:	

ἐνοχλῶ, -έω	trouble, annoy	ἀδύνατος, -η, -ο	impossible;
δυνατός, -ή, -ό	possible;		weak, gentle.
	strong, loud		

Ξέρω (lit. ἤξεύρω) know, is irregular; impf. and aor. ἤξερα, conj. aor. νὰ ξέρω.

Exercise 39.

Ἔμαθα, πῶς ἀγόραζες προχθὲς ἓνα ὠραῖο καὶ φθηνὸ σπιτάκι, εἶναι ἀλήθεια; Θὰ ἤξερε τώρα γερμανικά, ἂν εἶχε μείνει or ἂν ἔμενε ἕξι μῆνες ἀκόμα στὴ Γερμανία. Ἄν κοστίσῃ πολὺ τοῦτο τὸ βιβλίον, δὲ θὰ τὸ (it) ἀγοράσω. Θὰ προσπαθοῦσα νὰ τὸν (him) πείσω, ἂν δὲ(ν) γινώριζα, πῶς εἶναι πεισματ(ι)άρης. Ὁ γιατρὸς (ἐ)γέλασε καὶ βεβαίωσε τὸν ἄρρωστο, ὅτι (πῶς) ἡ ἀρρώστια του δὲν εἶναι σοβαρὴ. Ἄν εἶχες δίκην, θὰ μὲ ἔπειθες εὐκολά. Τὸ ποτήρι μου ἔσπασε, παρακαλῶ λοιπὸν νὰ μοῦ (me) φέρῃς ἄλλο. Θὰ εἶχα ἀγοράσει or θὰ ἀγόραζα τὸ σπιτί, ἂν δὲν ἦτανε τόσο ἀκριβό. Ἄν εἴχατε ἀκούσει τὰς συμβουλὰς μου, δὲ(ν) θὰ εἴχατε κάμει τὸ ταξίδι σας μαζὶ μὲ τέτοιο ἄνθρωπο. Θὰ προκόψ(ε)τε, ἂν μένετε τίμιοι καὶ δραστήριοι. Ἄν ἀκούσης τέτοια λόγια, μὴν τὰ (them) πιστέψῃς. Θὰ (ἐ)γράφαμε, ἂν εἴχαμε χαρτί. Ἄς μὴν ἐλπίζῃ, ὅτι (πῶς) θὰ τὸ (it) ἐπιτύχῃ. Θὰ εἴχαμε κλείσει or θὰ ἐκλείναμε τὴν πόρτα, ἂν ἀκούγαμε τὸ θόρυβο. Ὁμολόγησε, πῶς εἶχε ἄδικο. Βάζω στοίχημα, ὅτι θὰ χάσῃ τὴ δίκην του. Κατάλαβες τώρα, πῶς δὲν ἦτανε δυνατό νὰ βοηθήσω τὸ φίλον σου; Εἶναι πολὺ ἄρρωστος καὶ ὅλοι οἱ φίλοι του εἶναι σὲ μεγάλη ἀνησυχία, μὴν πεθάνῃ. Τὸν (him) παρακάλεσα νὰ ξαναπεράσῃ αὔριο ἀπὸ τὸ γραφεῖό μου. Ἐγραψες τοῦ φίλου σου, ὅτι αὔριο δὲ(ν) θὰ ἔχῃς ὥρα γιὰ περίπατο;

Exercise 40.

I do not believe that my father will return in a week; it will be impossible for him (θὰ τοῦ εἶναι) to finish all his business in so few days. If I can, I will pay to-morrow. I hope thou wilt clean my clothes well every day. He would pay if he had money. I would build a new house if I were rich. We will call out when we hear a noise. If I had time, I would travel to Italy and stay there three or four months. Would you have believed that your brother would allow this journey? He expects (hopes) that he will sell his house at a high price. We would fill these glasses if we had wine. I should have spoken with our friend about this matter

if I had met him. My sister wishes me to invite some more of my friends. If thou speakest so often and so much, thou wilt annoy the gentlemen. We would seek, if we had a light. The Carthaginians threatened Regulus (ὁ Ρήγουλος) with a cruel death, unless he succeeded in making peace with the Romans.

Reading.

Οἱ Δελφοί. (Continued.)

Ἀκόμα μού ἔλεγε, ὅτι στοὺς Βασιλεῖδες πολλὰς φορὰς καὶ ὁ ἴδιος¹ ἄκουσε διάφορους λαμπροὺς ἡχοὺς· ἀλλὰ τοῦτο γίνεται² ὅταν φυσᾷ βόρειος ἄνεμος καὶ μπαίνει³ ἀπὸ τῆς πολλὰς τρύπες μέσα στὴν κούφια πέτρα, ἣ ὁποία μεταβάλλεται⁴ σὲ Μέμνονος μνημεῖο. Κ' ἔτσι ἐτραβήξαμε πρὸς τὴ σπηλιὰ τῆς Πυθίας. Δεξιὰ στὴ ρίζα τοῦ βράχου ἦταν μικρὴ μανδρούλα καὶ μιὰ πορτοποῦλα μὲ σταυρὸ καὶ κάτω ἔτρεχε ἄφθονο νερό. Ἦταν δωμάτιο στὸ βράχο σκαλισμένο, κανένας βέβαια ναῖσκος ἢ δωμάτιο τῶν ἱερέων τῆς ἀρχαιότητος, τὸ ὁποῖο ὁ χριστιανισμὸς ἐμετάβαλε εἰς Ἀϊ-Γιάννη, καὶ τὸ τρεχούμενο⁵ νερὸ ποῦ γκρεμίζεται⁶ κάτω στὴν Παπαδιά λέγεται⁷ τοῦ Ἀϊ-Γιαννοῦ τὸ ρέμμα. Ἐκεῖ ἔλεγε ὁ ὁδηγός μου ὅτι ἦταν ἡ Κασταλία, τὸ καλὸ δῶρο τοῦ Κηφισοῦ.

Ἡ σπηλιὰ τῆς Πυθίας ἔχει τὸ ἄνοιγμά της πρὸς τὴ δότι· μεγάλο ἄνοιγμα, θεώρατο, τριγωνικὸ μὲ τὴ βάσι χάμω καὶ τὴν κορυφὴ ψηλά. . . . Ὅταν μὲ κόπο καὶ ἴδρωτα ἀνέβηκαμε⁸ στὴ σπηλιὰ καὶ ἐφθάσαμε στὰ ἀνήλιαστα βάρη της, δὲν μπορῶ ν' ἀρνηθῶ⁹, πῶς μ' ἐκυρίεψε περίεργο αἶσθημα. Ἐκεῖνα τ' ἄγρια χρώματα τῆς πέτρας, τὰ ἱσχυρὰ βάρη τῆς σπηλιᾶς, ἡ ὑγρασία της ποῦ ἔφθανε ὡς τὸ κόκκαλο, ἡ περασμένη ἱερωσύνη καὶ τὸ φοβερὸ μυστικὸ της ἐκάθονταν¹⁰ στὴ ψυχὴ μου καὶ αἰσθανόμουν¹¹ ἀπὸ στιγμὴ σὲ στιγμὴ νὰ χάνω καὶ τὸν ἴδιο τὸν ἑαυτό μου¹².

1. himself. 2. happens. 3. enters. 4. changes. 5. running. 6. (κρημνίζω) throws itself down, falls. 7. is called. 8. went up. 9. deny. 10. settled, seized on. 11. I felt. 12. myself.

SIXTEENTH LESSON.

Pronouns.

Pronouns stand in place of nouns, and are therefore complete in themselves. They are of seven kinds:

1. Personal, with which are connected the 2. Reflexive and Reciprocal, 3. Demonstrative, 4. Interrogative, 5. Possessive, 6. Relative, 7. Indefinite.

§ 1. Personal Pronouns.

The Greek popular language has two kinds of personal pronouns: 1. those which stand by themselves, or carry emphasis in the sentence; 2. those which are joined with the verb as proclitic or enclitic.

1. Independent or Emphatic:

First Person.

Singular.

N. ἐγώ I

G. D. A. ἐμένα(νε) me, of
me, to me.

Plural.

ἐμεῖς we

ἐμᾶς we, of us, to us.

Second Person.

N. ἐσύ thou

G. D. A. ἐσένα(νε) thee, of
thee, to thee.

ἐσῆς you, ye

ἐσᾶς you, of you, to you.

Third Person.

a. Masculine.

N. αὐτός he

G. D. αὐτοῦ, αὐτουνοῦ of
him, to him

A. αὐτόν(ε) him.

αὐτοί they

αὐτῶν, αὐτωνῶν(ε) of them,
to them

αὐτούς, αὐτουνοὺς them.

b. Feminine.

N. αὐτή she

G. D. αὐτῆς, αὐτηνῆς of her,
to her

A. αὐτήν(ε) her.

αὐτές they

αὐτῶν, αὐτωνῶν(ε) of them,
to them

αὐτές them.

c. Neuter.

N. αὐτό it

G. D. αὐτοῦ, αὐτουνοῦ of it,
to it

A. αὐτό it.

αὐτά they

αὐτῶν, αὐτωνῶν(ε) of them,
to them

αὐτά them.

These stand, for example, in answers without a verb; when there is a comparison of pronouns; joined with a noun; after prepositions. But after prepositions

(in the accusative use, therefore) the 1st and 2nd personal pronouns (ἐμένα, ἐμᾶς, ἐσένα, ἐσᾶς) generally lose their initial ε. Thus:

Ποιὸς ἦλθε; Ἐγὼ who is come? I.

Ποιὸν εἶδες, αὐτὸν ἢ αὐτήν; Αὐτόν.

Whom have you seen, him or her? Him.

Εἶναι ὑψηλότερος ἀπὸ μένα he is taller than I.

Ὁ ἀδελφός μου καὶ ἐγὼ my brother and I.

Γιὰ σένα(νε) for thee, γι' αὐτόν(ε) for him.

Μπροστὰ σὲ μένα(νε) before me (with emph.).

And with emphasis:

Μόνο ἐσᾶς πιστεύω, μόνο εἰς (σὲ) σᾶς ἔχω ἐμπιστοσύνη.
You only I believe, in you only do I trust.

Αὐτουνοῦ δίνω τὰ χρήματα.

To him, and no other, I give the money.

2. Used with the verb and without emphasis:

First Person.

Singular.

Plural.

N. I (wanting)

we (wanting)

G. D. μου of me, to me

μᾶς of us, to us

A. μέ me.

μᾶς us.

Second Person.

N. thou (wanting)

you (wanting)

G. D. σοῦ of thee, to thee

σᾶς of you, to you

A. σέ thee.

σᾶς you.

Third Person.

a. *Masculine.*

N. he (wanting)

they (wanting)

G. D. τοῦ of him, to him

τῶν or τοὺς of them, to them

A. τόν(ε) him.

τούς them.

b. *Feminine.*

N. she (wanting)

they (wanting)

G. D. τῆς of her, to her

τῶν or τοὺς of them, to them

A. τήν(ε) her.

τές them.

c. *Neuter.*

N. it (wanting)

they (wanting)

G. D. τοῦ of it, to it

τῶν or τοὺς of them, to them

A. τό it

τά them.

For pronouns of the 3rd person the oblique uses of αὐτός, -ή, -ό without emphasis may also be joined with the verb; but as a rule only the dissyllabic forms, not the longer forms αὐτουνοῦ, αὐτηνῆς, αὐτωνῶν, αὐτουνοῦς.

a. These monosyllabic pronouns always stand before the verb, except with the affirmative Imperative (2nd person sing. and plur.); with the negative Imperative they stand before. They are enclitic (see p. 77) when they follow a verb, not when they precede. Dissyllabic pronouns of the third person (αὐτοῦ, αὐτῆς etc.) follow the verb. Examples:

Ὁ Θεὸς μᾶς βλέπει πάντοτε God sees us always.

(Ε)διάβασες τὴν ἐφημερίδα; Ναί, τὴν διάβασα.

Have you read the paper? Yes, I have read it.

Μὴ τὸ στείλῃς, μὴ στείλῃς αὐτό don't send it.

But: ἄκουσέ με hear me, --- δῶσέ μου give me, --- ρώτησέ τους, ρώτησε αὐτούς ask them, --- πάρε το take it.

When the verb has a negative, or a particle of tense or mood (θά, νά, ἄς), the monosyllabic pronoun stands between this and the verb; when the tense has the auxiliary ἔχω or εἶμαι, it stands before these. Examples:

Δὲν τὸ ἄκουσα I did not hear it.

Νὰ μὴν τὸν ἀκούσῃς hear him not.

Νὰ σοῦ πῶ I want to speak to you.

Ἡ ἐπιθυμία μου εἶναι νὰ σὲ βλέπω εὐχαριστημένο.

My wish is to see you satisfied.

Θὰ τοῦ γράψω I will write to him.

Ἄς τοὺς φωνάξῃ let him call them.

Τὸν ἔχω ἀκούσει I have heard him.

Θὰ τὸν ἔχω ἀκούσει I shall have heard.

Θὰ τὸν εἶχα ἀκούσει I would have heard him.

Σοῦ εἶμαι ὀφχρεωμένος I am in your debt, obliged to you.

Θὰ σοῦ εἶμαι ὀφχρεωμένος I shall be obliged to you.

Θὰ σοῦ ἤμουνα ὀφχρεωμένος.

I should have been obliged to you.

If two monosyllabic pronouns come together, the genitive and dative go before the accusative; as:

Ἐχθὲς μοῦ τὸ ἔγραψε he wrote it to me yesterday.

Τοῦ τὸ εἶπα (τῷ πα) I told it to him.

Φέρτε τοῦ το bring it him.

Δώσέ μου το give it me.

In the last two cases — that is, when two enclitics come together — it is the rule that the second throws back its accent upon the first as acute. But this is only a literary

device; for such a phrase as πές μου το 'tell it me' is uttered with only one accent.

b. After the prepositions proper, or simple (see Lesson 6), the pronouns given above under 1. are always used, whether emphasis lie on them or not; after improper, or compounded, prepositions, these are used only where the pronoun bear emphasis. The improper prepositions are followed by the monosyllabic pronouns in the genitive as enclitics, when they are without emphasis; but in this case not the complete preposition is used, but only its adverbial part without εἰς (σέ), ἀπό, or μέ (see p. 65). Examples are:

Γιὰ μᾶς, γιὰ σᾶς for us, for you.

Ἀπ' αὐτό from this.

Ἀντὶς (γιά) αὐτούς or αὐτουνοὺς instead of them.

Χωρὶς, δίχως αὐτήν without her.

Again with emphasis:

Μὴ φοβᾶσαι, κοντὰ σὲ μένα τίποτα δὲ(ν) μπορεῖ νὰ σοῦ συμβῇ.
Do not be afraid, near me nothing can happen to you.

Μπροστὰ σὲ μένα τολμᾶς νὰ τὸ λὲς;
In my presence dare you say that?

But without emphasis:

Κάτσε κοντὰ μου sit by me.

Ἀναμεταξύ μας amongst us.

Ἀπέναντί του opposite him.

Θάρσῃ μαζί μας he will come with us.

Δὲν ἔχω λεφτὰ ἀπάνω μου.

I have no money with me (on me).

Exception. The phrases of comparison ὥστερα ἀπὸ (after, later than) and προτῆτερα ἀπὸ (before, earlier than) keep the preposition ἀπό, and the non-enclitic pronouns always follow these; as:

Ὅστερα ἀπὸ μένα(ς) after me (later).

Προτῆτερα ἀπὸ σᾶς, ἀπ' αὐτούς before you, them (earlier).

c. The enclitic monosyllabic pronouns are also used:

α. In conjunction with numerals and μόνος, μονάχος, μοναχός alone; as: οἱ δύο μας we two, we both, οἱ τρεῖς σας the three of you, (ἐγὼ) μοναχός μου I alone, by myself, (ἐσεῖς) μόνοι σας you alone, by yourselves.

β. After νά in the sense of see there, lo and behold, there: the pronoun follows in the accusative. Thus νά

την(ε) there she is, νά τους, νά τες, νά τα there they are. But instead of νά τον(ε) there he is, they say also νά τος (short for αὐτός nominative).

3. Observe further the following.

a. The enclitic and unemphatic personal pronouns have no nominative; as a rule they are implied in the verbal form, as has been said already in Lesson 7. Only when the subject is in some way prominent, as in the contrast of persons, is the personal pronoun expressed, and then the other independent forms are used; as:

Ἐγὼ διαβάζω, σὺ γράφεις I read, thou writest.

Ἐσεῖς τὸ φταί(γ)ετε καὶ ὄχι ἡμεῖς.

You are to blame and not we.

But:

Καλὸ θὰ ἦτανε ν' ἀκούσωμε οἱ Ἕλληνες αὐτὴ τὴ συμβουλή.
It would be well that we Greeks should listen to that advice.

The polite You, You etc. is expressed by the 2nd plural; as:

Ἐσεῖς τὸ φταί(γ)ετε καὶ ὄχι ἐγώ.

You are to blame and not I.

In address, instead of ἐσύ (thou) and ἐσεῖς (you) the more polite τοῦ λόγου σου (thou), τοῦ λόγου σας (you) are often used; and similarly τοῦ λόγου του, τοῦ λόγου τῆς, τοῦ λόγου τους may stand for the third person.

b. For stronger emphasis, the popular language uses both kinds of pronouns together; as:

Ἐμένα μοῦ τὸ εἶπες; was it I you told?

Ἐσένα σὲ ἀγαπῶ it is you I love.

Αὐτόνε δὲν τὸν εἶδα he? I did not see him.

Αὐτοῦ δὲν τοῦ δίνεις τίποτα;

What, you gave nothing even to him?

c. The dative of the unemphatic pronouns is almost always represented by the genitive; but in the 3rd person, instead of αὐτοῦ, αὐτῆς, αὐτῶν, εἰς with the accusative is often used.

d. The pronouns of the 3rd person masculine and feminine always keep their final -ν in the acc. sing., whatever be the sound that next follows: αὐτόν, αὐτήν, τόν, τήν. But the same thing happens as we saw with the article (p. 17); the nasal and an initial κ, π, τ, ξ, ψ, τσ form undergo certain sound-changes, as for example: τὸν κατάλαβα ἀμέσως τῷ gatalava amesos. — An ε is often added: αὐτόνε, αὐτήνε, τόνε, τήνε.

With ἐμένα and ἐτένα, which end in a vowel already, νε is added instead of ε: ἐμένανε, ἐσένανε.

4. Self is ὁ ἴδιος, ἡ ἴδια, τὸ ἴδιο (also the same, see Lesson 8): by oneself is μόνος, μονάχος, μοναχός with the genitive of the unemphatic pronoun; as:

Ἐγὼ ὁ ἴδιος τὸ ἔσπασα I broke it myself.

Ἐμεῖς οἱ ἴδιοι we ourselves.

Ξυρίζεται μόνος τοῦ he shaves himself, by himself.

5. 'It' referring to pronouns is not translated: ἐγὼ εἶμαι It is I, ἐμεῖς εἵμασθε it is we. Nor is 'there' in the formula 'there is, there are': εἶναι πολλοὶ ποῦ λέγουν there are many that say.

§ 2. Reflexive and Reciprocal Pronouns.

1. If the pronoun refers back to the subject of the verb, it is called Reflexive. Myself, thyself, and the rest in all their cases appear in popular Greek thus: τὸν ἑαυτὸ being treated as a noun:

	1st person	2nd person	3rd person.
G. τοῦ ἑαυτοῦ	} μου, μας	σου, σας	του, της, των or τους.
A. τὸν ἑαυτόν			

The genitive, or εἰς with accusative, does duty for the dative. — To give emphasis, ἴδιου or ἴδιο may be added to ἑαυτοῦ, ἑαυτό. Examples:

Εὐχόμεσθε στοὺς φίλους μας καὶ στὸν ἑαυτόν μας τὴν ὑπομονή τοῦ Ἰώβ.

We wish our friends and ourselves the patience of Job.

Μὴν (ἐ)παινεῖτε τὸν ἑαυτό σας do not praise yourself.

Αὐτὴ ἡ γυναῖκα ἀγαπᾷ μόνο τὸν ἑαυτό της.

This woman only loves herself.

Κατόρθωσε τὸ γιάτρεμμα τοῦ ἴδιου ἑαυτοῦ της.

She accomplished the cure of her own self.

2. Reciprocal or mutual relation amongst several persons (one another, each other), which can be used of all three persons of the plural, is expressed by (ἀνα)μεταξύ μας, σας, των (τους) or ὁ ἕνας τὸν ἄλλο (one the other), ἡ μιὰ τὴν ἄλλη, and so forth. Examples are:

Ἐμάχωσαν ἀναμεταξύ τους they quarrelled together.

Ἡ μία ζηλεύει τὴν ἄλλη they envy each other, one another.

Words.

ἐπιμένω	keep, abide by	ἐλευθερος, -η, free
ὑπερασπίζω	protect, shelter	-ο
(ὁ)μοιάζω	be like, resemble	τὰ γέλοια laughter
χτυπῶ, -άω	strike, knock	τὸ σχοινί rope, string
μαλόνω	quarrel, brawl, strive	κάνω χάρι do a favour or service.
(ὁ)πίσω	back, again	

Exercise 41.

Ὁ πατέρας ἀγαπάει καὶ τοὺς δύο μας, ἐσένα καὶ ἐμένα. Ποῦ εἶναι ἡ πέννα μου; Ἐγὼ τὴν ἔχω or ἐγὼ ἔχω αὐτήν. Ἀκουσες τὴ μουσικὴ; Ὁχι, δὲν τὴν ἀκουσα. Ἐγὼ τοῦ ἔλεγα τῇ(ν) γνώμῃ μου πὼς ἔχει ἄδικο, ἀλλ' αὐτὸς ἐπιμένει στὴν ἰδέα του. Μὴν ἀκούοντας τῆς συμβουλῆς τῶν γονηῶν σου βλάπτεις τὸν ἑαυτό σου. Στείλετέ μου παράδες (λεφτά, χρήματα). Ἐγὼ εἶμαι (ὁ)ψηλότερος ἀπὸ σένα, — ἀπ' αὐτόν(ε), — ἀπ' αὐτήν(ε). Παίξε μὲ αὐτόν(ε), παίξετε μὲ αὐτούς. Ἐγὼ ὁ ἴδιος θὰ ὑπερασπίσω τὴν τιμὴ μου. Παρακαλῶ νὰ μοῦ δανείσετε τὸ βιβλίον σας. Δὲ(ν) μοῦ (ὁ)μοιάζει or δὲ μοιάζει ἐμένα(ν). Ἄν ἔχῃς τὴν ὀμπρέλλα μου, παρακαλῶ νὰ μοῦ τὴν στείλῃς (ὁ)πίσω. Ὁ ἀδελφός μου καὶ ἐγὼ, — ἐσὺ καὶ ἡ ἀδελφή σου. Τὸν ἐκτιμᾷ ὅλος ὁ κόσμος. Μὲ ἀκού(γ)ετε; Μάλιστα, σὰς ἀκούομε. Μιλοῦσαμε γιὰ σὰς, γιὰ αὐτήν. Θὰ τιμωρῆστε τὸ παιδί; Ὁχι, δὲ θὰ τὸ τιμωρήσω, τὸ συ(γ)χωρῶ. Ἐγὼ δὲν ἐχτύπησα αὐτόν, ἀλλ' αὐτὸς ἐχτύπησε ἐμένα. Θὰ σὲ πληρώσω αὔριο. Πληρώσέ με σήμερα. Οἱ δύο φίλοι ἐμάλωσαν καὶ ὁ ἓνας (ὁ)βρίζει τὴν ἄλλον. Αὐτοῦ τοῦ τὸ ἔλεγα. Ἡ μητέρα του τὸν ἔχει συ(γ)χωρεσει. Γιατί δὲ φορεῖς σήμερα τὰ καινούργια φορέματά σου; Θὰ τὰ φορέσω αὔριο.

Exercise 42.

My brother and I have not heard the noise. Which (ποιὸς) of you broke the bottle? Not I. You and he are both lazy. They often spoke of you. Where does your sister live? She lives in the same house as I do. Is this letter for my brother? No, it is for yourself, for thyself. My friend wrote this himself. Did you buy the book? No, my brother bought it. He plays with me, I play with him, we play with them. My sister is younger than I. He praised him highly. We will not shelter him. I beg you to be silent. Have you relations

with this family? No, I have no relations with it. Have you invited them all? Do you respect this man? Is your brother older than you? Yes, but I am taller than he. I hear thee; hear me, hear us. Dost thou praise him? She praises herself and admires herself. He lives near us, near you, near the post. He came (ἦλθε) before thee, after you, after her. Will you send it to us? Is it you who play the piano? Yes, it is I. Hast thou called me or him? From (μὲ) my whole heart I greet you and your dear children. Will you fill the bottles by yourself? They did not speak to each other.

Reading.

Οἱ Δελφοί. (Conclusion.)

Κατεβήκαμε¹ ἀπὸ τῆ σπηλῆᾶ μὲ παραγεμισμένο τὸ κεφάλι ἀπὸ ἀρχαιότητα. Ὅλο ἐκεῖνο τὸ μέρος, ποῦ τώρα δὲν ἔχει ἄλλο καλὸ παρὰ ἀπ' ὅ,τι τοῦ χαρίζ' ἡ φύσι, τὰ νερὰ δηλαδὴ καὶ τῆς φυτεῖς καὶ τ' ἄγρια χρώματα τῶν πετρῶν του, ἐστεκότου² μπροστά μου μ' ὅλα τὰ περασμένα μεγαλεῖά του. Κ' ἐνῶ ἐπέραναμε τὸν κατηφορικὸ δρόμο, ὁ ὁδηγός μου διηγότου³ καὶ τῆς σημερινῆς μυθολογίας ἀνέκδοτα. Ἐτσι ἐφθάσαμε στὸ σπίτι. Τὸ ἀρχοντικὸ τοῦ γιαιτροῦ ἦταν στὰ κάτω μέρη τοῦ χωριοῦ κ' ἐπάνω του ἀνέβαιναν⁴ στὴν πλαγιά τὰ σπίτια, τὸ ἓνα ἀπάν' ἀπ' τ' ἄλλο, σὰν μεγάλα σκαλοπάτια. Ἀναμεταξὺ στὰ σπίτια ἐπρασίνιζαν διάφορα δένδρα, καρπερὰ καὶ μεγάλα, καθένα μὲ τὴν εὐμορφίᾳ καὶ τὴν περηφάνειά τοῦ. Καὶ μέσ' ἀπὸ τῆς εὐμορφίης αὐτῆς τῶν δένδρων ἕως κάτω στὴν ποταμιὰ ἀντηχοῦσαν ἀηδονόστομες⁵ λαλιῆς χιλίων πουλιῶν καὶ μέσ' ἀπὸ τὰ παράθυρα τῶν σπιτιῶν, ἀπὸ τοὺς ὀντάδες⁶ καὶ τῆς ταράτσες ἕως ἔξω στῆς βρύσες καὶ στὰ ἀνηφόρια ἐπρόβαλαν ἀπ' ὥρα σ' ὥρα μετωμένα πρόσωπα καὶ κυπαρισσένια κορμιὰ καὶ γλυκοθώρητα κάλλη τῶν καλῶν χωριατισσῶν. Ὁραία, ἀλήθεια, κ' εὐλογημένη εἰκόνα τῆς χωριάτικης ζωῆς.

1. we went down. 2. stood. 3. recounted. 4. rose. 5. nightingale-like. 6. rooms.

SEVENTEENTH LESSON.

§ 3. Demonstrative Pronouns.

The following demonstrative pronouns have been given in Lesson 8:

αὐτός, -ή, -ό and τοῦτος, -η, -ο this;
 ἐκεῖνος, -η, -ο that;
 ὁ αὐτός, ἡ αὐτή, τὸ αὐτό } the same;
 ὁ ἴδιος, ἡ ἴδια, τὸ ἴδιο }
 ἄλλος, -η, -ο another, other;
 τέτοιος, -α, -ο such, of that kind.

The declension of (ἐ)κεῖνος, ὁ αὐτός (literary), ὁ ἴδιος, and τέτοιος is the same, whether used as determinative adjectives or as pronouns (see p. 75). But αὐτός, τοῦτος and ἄλλος have some special inflexions as pronouns: strengthened forms in some cases, and the final -ν occasionally kept. Αὐτός serves also as personal pronoun of the 3rd person, and its declension has been given on page 140. Τοῦτος is inflected thus:

Singular.

N. τοῦτος	τούτη	τούτο
G. D. τούτου, τουτουνοῦ	τούτης, τουτηνῆς	τούτου, τουτουνοῦ
A. τοῦτον, τούτونه.	τούτη, τουτηνή.	τούτο.

Plural.

N. τοῦτοι	τούτες	τούτα
G. D. for all three genders	τούτων, τουτωνῶν	
A. τούτους, τουτουνοῦς.	τούτες.	τούτα.

Ἄλλος has, besides the regular forms, also these strengthened forms: ἀλλουνοῦ with ἄλλου, ἀλληνῆς with ἄλλης, ἀλλωνῶν with ἄλλων, ἀλλουνοῦς with ἄλλους.

Remarks.

1. The demonstrative pronouns must always agree with the noun they refer to in gender, number and case, whether used alone as subject, or otherwise.

Αὐτός (or τοῦτος) εἶναι ὁ πατέρας μου, αὐτή (τούτη) εἶναι ἡ μητέρα μου that is my father, my mother.

Αὐτοὶ εἶναι οἱ ἀδελφοί μου, αὐτὲς εἶναι ἡ ἀδελφές μου.
 Those are my brothers, my sisters.

Τοῦτα εἶναι τὰ βιβλία σου these are thy books.

2. The English 'that' referring elliptically to a noun preceding and now omitted, is represented by the article; as:

Τὸ καπέλλο μου καὶ τὸ τοῦ ἀδελφοῦ μου.

My hat and that of my brother.

Πουλῶ τὸ ἴδιό μου σπίτι καὶ τὸ τοῦ ἀδελφοῦ μου.

I sell my own house and that of my brother.

§ 4. Interrogative Pronouns.

These have been given in Lesson 8 as determinative adjectives.

ποιός, ποιά, ποιό } what, which, who, what kind?
the unchangeable τί }
πόσος, -η, -ο how great? how much?

Ποιός and πόσος must agree in gender, number and case with the noun to which they refer; τί may go with all numbers, genders and cases. Ποιός, like αὐτός and ἄλλος, has its own special forms when used as a pronoun, and keeps the final -ν, often adding -ε to it:

Singular.

N. ποιός	ποιά	ποιό
G. D. ποιοῦ, ποιανοῦ	ποιᾶς, ποιανῆς	ποιοῦ, ποιανοῦ
A. ποιόν(ε).	ποιάν(ε).	ποιό.

Plural.

N. ποιοί	ποιές	ποιά
G. D. for all three genders ποιῶν, ποιανῶν		
A. ποιούς, ποιανούς.	ποιές.	ποιά.

Examples:

Ποιοὶ εἶναι τοῦτοι οἱ κύριοι, ποιές εἶναι αὐτὲς ἡ κυρίες;
Who are these gentlemen, these ladies?

Ἐχάσατε ἓνα βιβλίον; Ποιό;
Have you lost a book? What book?

Ποιόν(ε) ξέρεις (or γνωρίζεις) ἀπ' αὐτοὺς τοὺς κυρίους, ποιάν(ε)
ξέρεις ἀπ' αὐτὲς τὰς κυρίες;

Which do you know of these gentlemen, these ladies?

Ποιανοῦ εἶναι τοῦτο τὸ σπίτι; To whom does this house belong?

Πόσο ἔχει τοῦτο τὸ καπέλλον; How much does this hat cost?

Τί εἶπες; What did you say?

Τί εἶναι αὐτά or τ' εἶν' αὐτά;

What are these things, what is this?

Remark. 'It' or 'thus' referring to demonstrative and interrogative pronouns is not translated; as: αὐτοὶ εἶναι it is these, they are these, ποιός εἶναι; who is it? πόσο ἔχει; πόσο κοστίζει; how much does it cost?

Which of two? (lit. πότερος) is ποιός ἀπὸ τοὺς δύο.

§ 5. Possessive Pronouns.

The popular language uses only (ὁ)δικός, -ή, -ό coupled with the monosyllabic genitive of the personal pronouns; as:

ὁ (ἰ)δικός	} μου σου του, της, του
ἡ (ἰ)δική	
τὸ (ἰ)δικό	
	μας σας των or τους

my or mine, thy or thine, his, hers, its, their or theirs.

The adjectival (ἰ)δικός must agree with the noun to which it refers in gender, number and case; it is declined: gen. τοῦ (ἰ)δικοῦ μου, σου etc., τῆς (ἰ)δικῆς μου, σου etc., plural οἱ (ἰ)δικοί, αἱ (ἰ)δικές, τὰ (ἰ)δικά μου, σου etc. For example:

Δὲν εἶδα οὔτε τὸ ἴδιό σου ἀδελφὸ οὔτε τὸ ἴδιό μου.

I have seen neither thy brother nor mine.

Δὲν πιστεύω οὔτε στὰ ἴδικά σου λόγια οὔτε στὰ ἴδικά της.

I do not believe either thy words or hers.

Τὸ σπίτι μου δὲν ἔχει τόσες κάμαρες σὰν τὸ ἴδιό σας.

My house has not so many rooms as yours.

Words.

ἡ ὀμπρέλλα	umbrella
τὸ ἔθιμο	custom, habit
τὸ σκουλαρίκι	earring
θέλω, imperf.	I wish; irreg.
ἤθελα, aor.	
ἤθελησα	

ἡ γνώμη, ἡ	judgment, sen-
κρίσις, (jur.)	tence
ἡ ἀπόφασις	
δὲ(ν) μὲ μέλει	I do not care, it does not matter to me.

It belongs, εἶναι with genitive; as: ποιανοῦ εἶναι; whose is it? — Ὅμως but, however.

Exercise 43.

Ποιὰ ἀπ' αὐτὲς τῆς κυρίες εἶναι Ρωμηά; Μόνο ἡ μία εἶναι Ἑλληνίδα, ἡ ἄλλες εἶναι Γαλλίδες. Αὐτὸς εἶναι πλούσιος, ἐκεῖνος εἶναι φτωχός. Τοῦτα τὰ παιδιὰ εἶναι πρὸ φρόνιμα ἀπὸ ἐκεῖνα. Ἀπὸ ποιόνε εἶναι τοῦτο τὸ γράμμα; Ποιάνε ἀγαπᾷς; Ποιανοῦ εἶναι τούτη ἡ ὀμπρέλλα; Γιὰ ποιόν(ε) μιλάτε; Ποιὸς θὰ τὸ πιστέψῃ; Ποιὸς εἶναι; Ποιανοὺς ζητᾷς; Μὲ ποιὸν ἐμίλησες; Τὰ ἔθιμα τῶν ἀρχαίων λαῶν ἦταν διαφορετικὰ ἀπ' τὰ ἴδικά μας. Ποιανῆς εἶναι αὐτὰ τὰ σκουλαρίκια, εἶναι τῆς ἀδελφῆς μου ἢ τῆς ἰδικῆς σου ἀδελφῆς. Εἴρεις, πόσος εἶναι ὁ πληθυσμὸς τῆς Ἑλλάδος καὶ πόσους κατοίκους ἔχει ἡ Ἀθήνα; Τοῦτο εἶναι δίκηρο. Νὰ κρασὶ δυὸ εἰδῶν· τί λογιῆς θέλετε, ἀπ' αὐτὸ ἢ ἀπ' ἐκεῖνο; Τί ἄκουσες ἐχθὲς στὸ καφενεῖο; Ποιὸς χτυπᾷ τὴν πόρτα; Προτιμῶ τοῦτο τὸ βιβλίον ἀπ(ὸ) τὸ ἄλλο. Ἡ τύχη δὲ(ν) βοηθεῖ πάντοτε τὸν αὐτὸ ἄνθρωπο. Ἐσὺ κ' ἐγὼ ἔχομε τὰ αὐτὰ (or ἴδια) δικαιώματα. Ποιὲς ἀπὸ τῆς φιληνάδες σας ἔχετε συναντήσῃ ἐχθὲς στὸ θέατρο; Ὅλοι οἱ ἄνθρωποι

ἔχομε τὰ ἐλαττώματά μας, ἀλλ' ὁ ἕνας ἔχει πολλὰ ὁ ἄλλος ὀλίγα. Οἱ Λακεδαιμόνιοι δὲν ἐρωτοῦσανε πόσοι εἶναι ἀλλὰ ποῦ εἶναι οἱ ἐχθροί. Τί εἶναι αὐτὰ τὰ λόγια;

Exercise 44.

This ink is better, but also dearer than that. Will you buy these earrings or those? Here are three pencils; which of them do you want? This house is larger than the other. Which of the two is (a) doctor? Are these your boots? No, they are those of my brother. To whom do these pens belong? Not to me, I have none such. To whom did you write yesterday? What kind of a man is he? Who struck the child? What do you wish of us? Is that thy stick? No, it does not belong to me, it belongs to some one else. From whom have you heard this news? Are these all thy friends? Yes, I have no others. In (=after) how many days will he return from his travels? I called those, not these. We speak of this and that. Are these your children? Yes, they are mine. Have you still the same wine? No, I have sold all that wine. A judgment on such matters is always difficult. How large is the Greek army, how many officers and how many men has it? What is the garden of thy new house like? It is smaller than thine, but larger than my brother's. I am writing to-day to my father; when do you write to yours?

Conversation.

Αὐτὸ τὸ σπίτι δὲν εἶναι πλιὰ 'δικό σου;	Δὲν εἶναι· ἦτανε μιὰ φορὰ 'δικό μου, μὰ τὸ ἐπούλησα κι' ἀγόρασα ἕνα ἄλλο.
Ποῖο ἀπὸ τὰ δυὸ καπέλλα εἶναι ἀκριβότερο, τοῦτο ἢ 'κεῖνο;	Καὶ τὰ δυὸ ἔχουνε τὴν ἴδια τιμή.
Ξέρεις, πόσους κατοίκους ἔχει ἡ Βιέννη;	Νομίζω, ὅτι ἔχει περισσότερους ἀπὸ ἕνα ἑκατομμύριο.
Ποιανοὺς θέλεις νὰ 'ρωτήσω;	Δέ(ν) μὲ μέλει, ποιὸς καὶ πόσους 'ρωτᾷς, μόνο ἐμένα(ν) νὰ μὴ μὲ 'ρωτᾷς.

Reading.

Ταξεῖδι στὴν Ἀρχαδίᾳ. (A Trip to Arcadia.)

(From the journal 'Εστία.)

Ἐγυρνοῦσαμε ἀπὸ τὴ Βυτίνα. Ἐνῶ μπαίναμε¹ στὲς ρεμματιῆς τῆς Σελίμνας, μᾶς πῆρε ἡ νύχτα. Ἀπὸ τοὺς

1. entered.

μισογκρεμισμένους² καὶ τρυπητοὺς τοίχους τοῦ πύργου τῆς Ζαράκοβας, ποῦ ὑψόνονταν ἐκεῖ ἐπάνω σὲ μιὰ σύλλογῃ ράχῃ θυμίζοντας τρισέβδοξα πολεμικὰ χρόνια τοῦ τόπου, εἶχαν τραβηχθῇ³ τὰ ροδοκοκκινάδια ποῦ τοὺς περὶχυνε κάθε βράδυ ἡ πορφύρα τοῦ βασιλεμμένου ἡλίου. Τῆς Δαβιᾶς ἡ κοιλάδα, ποῦ ἀφήναμε πίσω μας, θαμποπρατίνει κάτω ἀπὸ τὰ ὕστατα ἐσπερινὰ ἀπόφωτα ὅπου κρατιῶνταν κατὰ τῇ δύσι ἀκόμα, στενόμακρη, φυλαγμένη περίγυρα ἀπὸ ψηλὰ βουνὰ κι' ὁλόσπαρτη ἀπὸ κατάμεστες καλαμποκιᾶς ὄψιμες. Καταμεσῆς⁴ τὴν αὐλάκονε ὡσάν ἓνα μεγάλο χωράφι τὸ σιγαλὸ κ' ἡμερώτατο ποτάμι τῆς Πιάνας, ὅπου τῆς περιπότιζε τὲς φυτεῖες, καὶ τὰ γεννήματά της τ' ἄφθονα τ' ἄλλεθαι ὅλονεν οἱ ἀναρίθμητοι νερόμυλοι περίγυρα στὰ ριζά. Ὀλίγο δῶθε ἀπὸ τὰ δυτικὰ κορφοβούνια, πίσω ἀπὸ τὸ πετρωτὸ Βαλτέτσι, κατὰ τὸ Χρυσοβίτσι, τὰ ἔλατα τοῦ βουνοῦ μαυρολογοῦσαν τὸ ἔν' ἀποκάτω ἀπὸ τ' ἄλλο, ἀραδαριά, ὁλόρθα, ὡσάν λεροὶ χαρὰμῆδες τῆς νύχτας.

2. half ruined. 3. dispersed. 4. in the middle.

EIGHTEENTH LESSON.

§ 6. Relative Pronouns.

The relatives of the popular language are these:

ὁ ὅποῖος, ἡ ὅποια, τὸ ὅποιο, | which, that, as (often
ποῦ, also ὅπου, indeclinable | omitted in English).

1. The declension of ὅποῖος, -α, -ο follows adjectives in -ος, -α, -ο; it has always the definite article before it.

Ὅποῖος agrees in gender and case with the noun to which it refers; but its case is determined by the construction of the relative sentence. Thus:

Ἡ μουσική, τὴν ὅποια ἤκουσα the music which I heard.

Τὰ σπίτια, ἀπὸ τὰ ὅποια (ἐ)περάσαμε.

The houses which we passed.

A noun governing the genitive of this pronoun always has the definite article, not as in English:

Ἡ γυναῖκα, τῆς ὁποίας τὰ παιδιά εἶδαμε.

The woman whose children we saw.

This noun may precede the pronoun, as:

Ἡ γυναῖκα, τὰ παιδιά τῆς ὁποίας εἶδαμε.

2. Much commoner than ὁ ὅποιος, which is borrowed from the literary language, is the indeclinable particle ποῦ or ὅπου, which originally meant 'where', but is used for all genders, numbers and cases. To represent the oblique cases (gen., dat., acc.), there is added to (ὁ)ποῦ always in the genitive or dative, usually in the accusative, the monosyllabic personal pronoun (enclitic), in the proper gender and number to suit the noun it refers to, and in the case proper to the construction of the relative sentence. Examples:

Ὁ ἄνθρωπος, (ὁ)ποῦ ἔφερε τὸ γράμμα.

The man who brought the letter.

Οἱ ἄνθρωποι, (ὁ)ποῦ πιστεύουν τέτοια πράγματα.

The men who believe such things.

Τὸ σπίτι, ποῦ (τὸ) ἀγόρασα the house that I bought.

Ἡ γυναῖκες, ποῦ (τὴν) εἶδα the women that I saw.

Ἡ γυναῖκα, ποῦ εἶδαμε τὰ παιδιὰ της.

The woman whose children we saw.

Τὸ παιδί, ποῦ τοῦ ἔδωσες τὰ λεφτά.

The boy to whom you gave the money.

As after ὅποιος, so after ποῦ (see the last example but one) a noun governing the pronoun in the genitive has the definite article.

3. The Correlative, that (which), or the condensed who and what for he who and that which, is translated by ὅποιος, ὅποια, ὅποιο, in plural also ὅσοι, ὅσες, ὅσα. Both are declined regularly, and ὅποιος always keeps its accent on the first ο (ὅποιου, ὅποιας, ὅποιων, ὅποιους etc.). Examples:

Ὅποιος τὸ λέγει, εἶναι ψεύτης or ὅσοι τὸ λένε, εἶναι ψεῦτες.
Who (he who) says that is a liar.

Ὅποιος δὲν τολμᾷ, δὲν κερδαίνει (κερδίζει) or ὅσοι δὲν τολμᾶνε,
δὲν κερδαίνουνε who dares not, wins not.

We often find (ἐ)κεῖνος, -η, -ο or αὐτός, -ή, -ό with (ὁ)ποῦ; e.g.:

Ἐκεῖνος ποῦ τὸ λέγει εἶναι ψεύτης he that says that is a liar.

Μὴν πιστέψης (ὅσα λέγει or) αὐτὰ ποῦ λέγει ὁ κόσμος.

Believe not what people say.

The demonstrative ἐκεῖνος or αὐτός cannot be omitted.

What or that which may also be expressed by ὃ, τι, borrowed from the literary language. It is written ὃ, τι

with a comma, or $\delta\tau$ with a small space between, to distinguish it from the conjunction $\delta\tau$. Thus:

Δὲν μπορῶ νὰ σοῦ ἔπω $\delta\tau$ μοῦ εἶπε.
I cannot tell you what he told me.

4. As correlative to τόσος, -η, -ο (so much, so large) serves ὅσος, -η, -ο (as); e.g.:

Θὰ τοῦ πληρώσω τόσα (χρήματα), ὅσα τοῦ χρεωστῶ.
I will pay him as much (money) as I owe him.

5. The particles καὶ ἄν (κι' ἄν) or καὶ νά added to ὅποιος, $\delta\tau$ and ὅσος make the meaning general, like our whatever and whosoever. The accompanying verb is put in the conjunctive if it refer to present or future, in the indicative, if past. 'May' is untranslated. E.g.:

Ὅποιος κι' ἄν (or καὶ νὰ) τὸ κάμῃ, θὰ τιμωρηθῇ.
Whoever does this (may do this) will be punished.

Ὅ,τι κι' ἄν ζητήσῃς, θὰ τὸ βρῇς σὲ αὐτὸ τὸ μαγαζί.
Whatever you look for, you will find in this shop.

Ὅσα καλὰ καὶ ν' ἀκούσῃς γι' αὐτόν, μὴν τὸ πιστέψῃς.
Whatever good you may hear of him, do not believe it.

But indicative:

Ὅποιος κι' ἄν τὸ εἶπε, δὲν τὸ πιστεῶ.
Whoever said that, I do not believe it.

These generalizing particles are often left out, without altering the verbal construction.

Ὅσο κι' ἄν as a conjunction means however much; as:

Ὅσο κι' ἄν προσπαθῇ νὰ τὸ κρύψῃ.
However much he may try to hide it.

Ὅποιος with or without καὶ ἄν or καὶ νά, is also used as an adjective, in the sense whichever or whatever; as:

Ὅποια μέσα κι' ἄν μεταχειρισθῇ, δὲ θὰ τὸ κατορθώσῃ.
Whatever means he may try, he will not succeed.

Ἔρχομαι ὅποια ὥρα (κι' ἄν) θέλῃς.
I will come at any hour you like.

Similarly $\delta\tau$ (like the interrogative τί) may stand as an adjective before all genders, numbers and cases; as:

Ἔρχομαι, $\delta\tau$ ὥρα (κι' ἄν) θέλῃς.

§ 7. Indefinite Pronouns.

1. Καθένας or καθείς, καθεμιά or καθεμία, καθένα each, every; it is compounded of κάθε (p. 87) and ἕνας and declined like ἕνας, μία, ἕνα (see p. 24). The definite

article nearly always precedes. It is never used with a noun, but always alone, as pronoun or substantive. Thus:

Ὁ καθένας ἔχει τὰ ἐλαττώματά του everyone has his faults.

Each of two (lit. ἐκάτερος) is ὁ καθένας ἀπὸ τοὺς δύο.

2. Κανένας or κανείς, καμμιά or καμμία, κανένα, is declined like ἕνας (p. 24); as a pronoun it means:

a. any, anone, if the verb of the sentence be not negated; as:

*Αν ἔλθῃ κανένας, πές του, πῶς δὲν εἶμαι σπίτι.

If anyone comes, tell him I am not at home.

Εἶδες κανένα; have you seen anyone?

b. None, no one, with a negative; as:

Κανένας (κανείς) δὲν τὸ ξέρει no one knows that.

Κανένας δὲν μὲ ἄκουσε κ' ἐγὼ δὲν ἄκουσα κανένα.

No one heard me and I heard no one.

Νὰ μὴ τὸ πῇς σὲ κανένα(νε) tell no one that.

c. In answers to questions, direct or indirect, affirmative or negative, it means, No one, none. Examples:

(Δὲν) εἶδες κανένα(νε) εἰς τὴν ἀδελφί; Κανένα.

Did you (not) see anyone in the court-yard? No one.

*Ερχεται κανένας; Κανένας. Is any one coming? No one.

3. Κάτι, κάτι τι something, stands only in affirmative sentences and never in questions; as:

Θέλει κάτι (τι) he wants something.

(Ε)ξέχασα κάτι I forgot something.

*Α(ν) σὲ ρωτῶ κάτι τι, πρέπει ν' ἀπαντᾷς.

If I ask you something, you must answer.

On κάτι as a modifying word, see p. 87.

4. Τίποτα, τίποτε(ς), τίποτις means:

a. in questions, something, anything; as:

Θέλεις τίποτα; do you want something, anything?

(Ε)ξέχασες τίποτες; have you forgotten something?

b. in answers, Nothing; as:

Θέλεις τίποτις; Τίποτα. Do you want anything? No, nothing.

*Ακουσες τίποτες; Όχι, τίποτα.

Have you heard something? No, nothing.

c. With a negative verb, it means, Nothing; as:

Δὲν ἄκουσε τίποτα he has heard nothing.

Δὲν ξέρει τίποτες he knows nothing.

Δὲν εἶσαι γιὰ τίποτα you are good for nothing.

Δὲν ἦτανε τίποτα it was nothing.

5. Κάποιος, κάποια, κάποιο some, certain; as:

Κάποιος μοῦ εἶπε somebody told me (I have been told).

Κάποιος ἔρχεται some one or other is coming.

Κάποιοι λένε certain people say.

On κάποιος as a modifying word, see p. 88.

6. Ὁ δεινα(ς), ἡ, τὸ δεινα so and so, what's his name (used when a speaker does not know a name or does not wish to say it) is generally invariable, but sometimes is thus declined: gen. (for all genders) δεινός, acc. (for all genders) δεινα, plur. οἱ, ἡ δεινες, τὰ δεινα, gen. τῶν δεινῶν, acc. τοὺς, τὰς δεινες, τὰ δεινα.

The indeclinable ὁ τάδε(ς), ἡ, τὸ τάδε, has the same meaning.

7. Κάμποσοι (καμπόσοι), -ες, -α a good many; as:

Καμπόσοι μοῦ τὸ εἶπαν.

A good many people have told me that.

Compare κάμποσος, -η, -ο Lesson 9.

8. Μερικοί, -ές, -ά several, some, — ὅλοι all, — πολλοί, -ές, -ά many, — (ὁ)λίγοι, -ες, -α a few, — τόσοι, -ες, -α so many.

Words.

ἡ οἰκογένεια, family
 φαμίλια
 ἔτοιμος, -η, -ο ready
 ἡ τύχη lot, fortune
 ἐνδιαφέρω interest

κατακρίνω blame
 ἄδικος, -η, -ο wrong, unjust
 ἡ μαθήτρια pupil (f.)
 ὑπάρχω exist, be.

Exercise 45.

Χτυπάει κανεὶς τὴν πόρτα· κύτταξε, Κώστα, ποιὸς εἶναι.
 Ὁ καθένας ἐπιθυμεῖ (or θέλει) νὰ εἶναι εὐτυχισμένος.
 Ὅποιος ἀγαπᾷ τὴν ἀρετὴν εἶναι φτωχισμένος, — ὅσοι ἀγαποῦν τὴν ἀρετὴν εἶναι φτωχισμένοι. Γνωρίζεις τὸν ἄνθρωπο, ποῦ ἔκλεψε τὸ ρολοῖ σου; Νὰ τὸ κλειδί, μὲ τὸ ὅποιο ἄνοιξε ὁ κλέφτης τὴν πόρτα. Πουλῶ ὅλα ὅσα ἔχω. Τὸ βιβλίον, ποῦ μοῦ (τὸ) ἔχεις δανείζει εἶναι πολὺ ὠραῖον. Δὲν ἀγαπῶ παιδιὰ, (ὁ)ποῦ λένε ψέμματα. Γνωρίζεις τὸν κύριον, γιὰ τὸν ὅποιο (ἐ)μίλησα ἐχθὲς μὲ τὸν ἀδελφόν σου, — ποῦ ἐμίλησα γιὰ αὐτὸν ἐχθὲς μὲ τὸν ἀδελφόν σου. Ποῦ εἶναι τῶρα οἱ φίλοι σου, εἰς τὴ βοήθειαν τῶν ὁποίων (ἐ)πιστέψατε, — ποῦ (ἐ)πιστέψατε στὴ βοήθειάν τους; Ὅ,τι εἶναι ὠραῖον δὲν εἶναι πάντα καὶ καλόν. Θὰ τὸ λέγω στὸν καθένα ὅποιος (κι' ἂν) θέλῃ νὰ τὸ ἀκούσῃ. Σὲ βεβαιώνω, ὅσα κι' ἂν μοῦ ἔλεγε

ἐναντίον σου, τίποτα δὲν τοῦ ἐπίστευα ἀπὸ ὅλα τὰ λόγια του. Ὁ καθέννας καὶ ἡ καθεμιὰ θέλει νὰ ἔχῃ δικηφό. Καμμιὰ δὲν ἤτανε ἑτοιμη. Κανένανε δὲν γνωρίζω σὲ αὐτὴ τὴν πόλι. Τὸν ἐρώτησα, ἂ(ν) (if) θέλῃ τίποτα, ἀλλὰ καμμιὰ λέξι δὲν μ' ἀπάντησε. Ὁ καθέννας φροντίζει γιὰ τὸν ἑαυτό του καὶ γιὰ τὴν οἰκογένεια (or φαμίλια) του. Ἐσὺ εἶσαι ἄνθρωπος ποῦ ἡ γνώμη του δὲ(ν) μ(ὲ) ἐνδιαφέρει. Δὲν ξέρεις κανένα νεώτερο or τίποτε(ς) τὸ νεώτερο; Ὅχι, δὲν ξέρω τίποτα. Ὁλος ὁ κόσμος ἐδῶ γνωρίζει τοῦτο τὸν ἄνθρωπο, ἀλλὰ κανέννας δὲν τὸν ἐκτιμᾷ. Γνωρίζεις αὐτὲς τῆς γυναικες; Δὲν γνωρίζει ὅλες, μερικὲς ὅμως ἀπ' αὐτὲς γνωρίζω.

Exercise 46.

In this world, one is rich, another poor, and no one is content with his lot. Do you know anyone in this hall? No, I know no one. Has anyone asked after me? No one. Many blame the works (ἔργα) of others from envy. I believe I heard some one in the courtyard last night. Were there many people at the concert yesterday? No, a few, not many. A certain Mr. Angelopoulos wishes to speak to you; what shall I answer him? Several had heard the same thing. No one has heard it. Do not to another that which you would not have another do to you. All wish to have justice, no one wishes to have wrong. If I knew any one in that city, I would stay there several days. Thou hast forgotten something, — hast thou forgotten anything? Have you heard anything? No, nothing, yes, — we have heard something. I have expected him for several hours. What did he answer you? He answered us nothing. He was silent, and answered none of my questions. Open thy hand, I believe thou hast something in it (μέσα); no, I have nothing in it. Have you still (some) of that wine of which yesterday I bought two bottles? I do not know the woman who wrote this letter. The lady whose daughter is your pupil will come back to-morrow from her journey. The merchant I travelled with went (ἐπῆγε) to Berlin.

Conversation.

Υπάρχουν ἐδῶ μερικὰ θέατρα; Ὅχι, κανένα.
Τί ἀπάντησι ἔστειλε ὁ δικηγόρος; Καμμιὰ ὡς τώρα.

Ἦλθε¹ κανέννας καὶ με ἐζήτησε ; Ναί, ἦλθε¹ ἓνας κάποιος Παπα-
δάκης, ποῦ τὸν ἐγνώρισες πέρυσι²
στὴν Κρήτη· θὰ ξαναπεράσῃ³
αὐριο.

Γιατί γυρίζεις τόσο γλήγορα·⁴ Ναί, ἐλησμόνησα κάτι.
ἐξέχασες τίποτα;

1. is come. 2. last year. 3. ξαναπερῶ, -άω pass this way again. 4. quickly.

Reading.

Ταξεῖδι στὴν Ἀρκαδία. (Continued.)

Ἀπὸ τό βάθος τοῦ ὀρίζοντα, μακρά, ἀπὸ τὰ καλοχώ-
ματα ράχια τῆς Πιάνας, ἐξέβγαινον σὰν πελώρια νυχτερινὰ
ὄρνια, κατάμαυρα καὶ γοργόφτερα, βαρυὰ ἄγρια σύγνεφα, ὅπ'
ἀρμένιζαν σὰν πειρατικὰ καράβια στὸν σουρουπωμένο οὐρανὸ
καὶ καταπλακόνονταν τετραπανωτά, σὰν ναυάγια τῆς Μαύρης
Θάλασσης, ἐπάνω στὴ μυτερὴ Χρέπα, τὴν ὑψηλότερη κορυφὴ
τοῦ Μαινάλου. Ὅταν ἡ Χρέπα μαυλᾷ σύγνεφα, λέγουν οἱ
κάτοικοι τοῦ Μαινάλου, βροχὴ θὰ πιάσῃ. Κ' ἔβλεπες ἑάφνου
τοὺς γεωργοὺς νὰ ξεπετιῶνται¹ ἀπὸ τὰ ὀργώματα με τὰ
τσαπιά καὶ με τὰ δικέλια στὰ χέρια τους, ἄνδρες καὶ γυναῖ-
κες, καὶ νὰ συμμαζεῶνται² κατὰ τὸ χωριό. Ἄλλοι πεζοὶ κι'
ἄλλοι στὰ ζωντόβολά τους καβάλα, περνοῦσαν σιμὰ μας δεξιὰ
κι' ἀριστερά, μᾶς χάριζαν ἀπὸ ἓνα ξερὸ χαιρέτισμα κατὰ τὸ
συνήθιο τους καὶ τραβοῦσαν τὸ δόμο γλήγοροι κι' ἀμίλητοι,
σὰν γιὰ νὰ προφθάσουν στὸ καλύβι των ζεστὴ τὴ μπομπότα.
Κ' οἱ πιστικοὶ με σουρίγματα καὶ με σάλαγους ροβόλαγαν³
τὰ κοπάδια ἀπὸ τὰς πλαγιὰς στὰ μανδριά. Πήραμε σύντομο
μονοπάτι καὶ σὲ λίγη ὥρα βγήκαμε⁴ στὰ Τρίκορφα. Μαῦροι
μεγάλοι σωροὶ σὰν ἀπὸ κάρβουνα στιβασμένοι μᾶς περι-
κύκλωσαν ἐδῶ πολὺδρομοι. Ἦταν ἡ κοντορραχοῦλες τῶν
Τρικόρφων, ἡ πολλὰς καὶ συγκολλημένες. Καὶ κλώθαμε
κοντορραχοῦλες καὶ συναλλάζαμε μονοπάτια.

1. hurry away. 2. gather. 3. ροβολῶ, -άω bring down.
4. βγαίνω go out.

NINETEENTH LESSON.

Passive and Middle Verb.

A. General Remarks.

1. Modern Greek has the same forms for the passive verb (παθητικόν) and middle or reflexive (μέσον). The

reflexive pronoun, which shows the relation of the action to the subject, is not used, but this relation is implied by the ending of the verb, which is both passive and middle. Thus:

Κρύπτω, κρύβω I hide (something else).

Κρύπτομαι, κρύβομαι I become hidden, hide myself.

(Ε)κρυφθήκαμε we were hidden, hid ourselves.

But the same type of phrase may be used in Greek as in English, active verb with reflexive pronouns (see p. 145); as:

Κρύβω τὸν ἑαυτό. μου.

In the plural, the middle has also a reciprocal or mutual sense; but this also may be expressed by the active with the appropriate pronoun. E. g.:

Ἀγαπιοῦνται or ἀγαπᾷ ὁ ἕνας τὸν ἄλλο.

They love one another, each other.

Γνωρίζονται or γνωρίζει ἡ μὴ τὴν ἄλλη.

They recognize each other, one another.

2. There are however a number of verbs which offer something exceptional.

a. Verbs with middle form and active meaning, as:

συλλογίζομαι I think, be- αἰσθάνομαι I feel, perceive.
think me, ponder. φαίνομαι I appear.

ἔρχομαι I come.

b. With active form and middle meaning, or meaning both middle and active; as:

κοπιᾶζω I bestir myself, take ἡσυχάζω I rest myself, calm,
pains: give trouble. keep or make quiet.

ἀποφασίζω I resolve, decide ἀλλάζω I change, change
myself. myself.

3. The middle also denotes that the act is done for the subject, in his interest, so that the dative may often be used to express this relation. Examples are:

συμβουλεύω (τινά) I advise, συμβουλεύομαι I take
advice, consult;

δανείζω I lend, give a loan, δανείζομαι I borrow;

τρομάζω I frighten, terrify, I am terrified, shocked,
τρομάζομαι I am terrified, shocked, I terrify
myself (with anxiety for myself).

4. The Aorist and the Compended Tenses are formed in the middle and passive, as in the active, from the present and aorist.

What is said of the augment in Lesson 12, is the same in principle for middle and passive; as a matter of fact, the augment is very seldom used, since nearly all middle and passive forms are of more than three syllables.

The use of tenses and moods is the same as in the active.

5. The accentuation of the aorist conjunctive and infinitive is on the last syllable or the last but one, that of the perfect participle upon the last but one; these do not follow the general rule for verbs (p. 104).

Final *αι* counts as short for accentuation (compare p. 20), as λύομαι, λύεσαι, λύεται, λύονται.

B. The Conjugations.

I. First Conjugation: Uncontracted Verbs.

§ 1. The endings are:

Present, Ind.: *ομαι* or *ουμαι*, *εσαι*, *εται*, *όμασθε* or *ούμασθε*, *εσθε*, *ονται* or *ουνται*.

» Conj.: *ωμαι* or *ουμαι*, *εσαι*, *εται*, *ώμασθε* or *ούμασθε*, *εσθε*, *ωνται* or *ουνται*.

Imperfect: *όμουν(α)* or *όμουν(α)*, *όσουν* or *όσουνα* or *όσουνε*, *όταν(ε)* or *ονταν*, *όμασθε* or *ούμασθε*, *όσασθε*, *όντουσαν* or *ονταν* or *όντουν(ε)*.

Aorist, Ind.: *θηκα*, *θηκες*, *θηκε*, *θήκαμε*, *θήκατε*, *θηκαν* or *θήκανε*.

» Conj.: *θῶ*, *θῆς*, *θῆ*, *θῶμε* or *θοῦμε*, *θῆτε*, *θοῦν(ε)*.

Thus Present Indicative and Conjunctive are alike in pronunciation, and differ only in the traditional spelling.

In the Aorist Indicative (*θηκ-α*, *θηκ-ες* etc.), the endings are the same as those of the active, *-α*, *-ες*, *-ε*, *-αμε*, *-ατε*, *-αν(ε)*.

Λύομαι I become loose, am loosed, loose myself.

Present.

Indicative.

Λύομαι, λύουμαι I am loosed, loose myself, etc.

λύεσαι

λύεται

λύόμασθε, λυούμασθε

λύεσθε

λύονται, λύουνται.

Conjunctive.

Νά λώωμαι, λούομαι that I be loosed, or
 νά λύεσαι [loose myself, etc.
 νά λύεται
 νά λωώμασθε, λουόμασθε
 νά λύεσθε
 νά λύωνται, λούονται

Imperative.

Νά λύεσαι! be loosed, loose thyself!
 ἄς or νά λύεται! let him be, etc.
 ἄς λωώμασθε, ἄς λουόμασθε!
 νά λύεσθε!
 ἄς or νά λύωνται, ἄς or νά λούονται!

Infinitive: νά λώωμαι (lit. also λύεσθαι).

Imperfect.

(᾽)Λυόμουν(α), (ἐ)λυούμουν(α) I was loosed, loosed
 myself, etc.
 (ἐ)λυόσσουν(α), (ἐ)λυόσσουνε
 (ἐ)λυόταν(ε), (ἐ)λύονταν
 (ἐ)λυόμασθε, ἐλυόμασθε
 (ἐ)λυόσασθε
 (ἐ)λυόντουσαν, (ἐλ)λύονταν, (ἐ)λυόντου(ε).

*Aorist.**Indicative.*

(᾽)Λύθηκα I was loosed, loosed myself, etc.
 (ἐ)λύθηκες
 (ἐ)λύθηκε
 (ἐ)λυθήκαμε
 (ἐ)λυθήκατε
 (ἐ)λύθηκαν, (ἐ)λυθήκανε.

Conjunctive.

Νά λυθῶ that I be loosed, that I may be νά λυθῶμε, -οῦμε
 νά λυθῇς [loosed, or loose myself, etc. νά λυθῆτε
 νά λυθῇ νά λυθοῦν(ε).

Imperative.

Λύτω (νά λυθῇς)! be loosed, loose thyself, etc.
 ἄς or νά λυθῇ! let him, etc.

ἄς λυθῶμε, ἄς λυθοῦμε!
 λυθῆτε!
 ἄς or νὰ λυθοῦν(ε)!

Infinitive: νὰ λυθῶ, in compounded tenses λυθῆ.

Perfect.

Indicative.

Εἶμαι λυμένος, -η, -ο
 εἶσαι » » »
 εἶναι » » »
 εἶμασθε λυμένοι, -ες, -α
 εἰσθε » » »
 εἶναι » » »

or
 I am loosed,
 I have loosed
 myself, etc.

Conjunctive.

Νὰ εἶμαι λυμένος, -η, -ο
 νὰ εἶσαι » » »
 νὰ εἶναι » » »
 νὰ εἶμασθε λυμένοι, -ες, -α
 νὰ εἰσθε » » »
 νὰ εἶναι » » »

that I be loosed,
 that I may have
 loosed myself, etc.

or ἔχω λυθῆ, ἔχεις λυθῆ, ἔχει
 λυθῆ, ἔχο(υ)με λυθῆ etc.

or νὰ ἔχω λυθῆ, νὰ ἔχῃς
 λυθῆ, νὰ ἔχη λυθῆ etc.

Pluperfect.

Ἦμουν(α) λυμένος, -η, -ο or εἶχα λυθῆ
 ἦσουν(α, ε) » » » » εἶχες »
 ἦταν (ἦτανε) » » » » εἶχε »
 ἦμασθε λυμένοι, -ες, -α » εἶχαμε »
 ἦσασθε » » » » εἶχατε »
 ἦταν } » » » » εἶχαν } »
 ἦτανε } » » » » εἶχανε } »

I had been loosed,
 or I had loosed
 myself, etc.

Future.

Future continuous.

Θὰ λύωμαι, -ομαι
 θὰ λύσαι
 θὰ λύεται
 θὰ λυώμασθε, -ούμασθε
 θὰ λύσεσθε
 θὰ λύωνται, -οονται

I shall be loosed,
 or I shall loose
 myself, etc.

Future absolute.

Θὰ λυθῶ
 θὰ λυθῇς
 θὰ λυθῆ
 θὰ λυθῶμε, -οῦμε
 θὰ λυθῆτε
 θὰ λυθοῦν(ε)

I shall be loosed,
 or I shall loose
 myself, etc.

Future perfect.

Θὰ εἶμαι } λυμένος, θὰ εἶμασθε } λυμένος,
 θὰ εἶσαι } -η, -ο θὰ εἰσθε } -ες, -α
 θὰ εἶναι }

or θὰ ἔχω λυθῆ, θὰ ἔχῃς λυθῆ, θὰ ἔχη etc. λυθῆ
 I shall have been loosed, I shall have loosed myself.

*Conditional.**Present.*

Θά (ἐ)λυόμουν(α),	θά ἐλυόμουν(α)	} I should be loosed, or loose myself, etc.
θά (ἐ)λυόσουν(α),	θά (ἐ)λυόσουνε	
θά (ἐ)λυόταν(ε),	θά (ἐ)λύονταν	
θά (ἐ)λυόμασθε,	θά ἐλυόμασθε	
θά ἐλύσασθε		
θά (ἐ)λύόντουσαν,	θά (ἐ)λύονταν, θά ἐλύοντου(ε)	

Past.

Θά ἤμουν(α) λυμένος, -η, -ο	OR	θά εἶχα	λυθῆ	} I should have been loosed, or loosed myself, etc.
θά ἦσουν(α, ε)	»	»	»	
θά ἦταν, ἦτανε	»	»	»	
θά ἦμασθε λυμένοι, -ες, -α	»	θά εἶχαμε	»	
θά ἦσασθε	»	»	»	
θά ἦταν, ἦτανε	»	»	»	

Εἶμαι λυμένος has also the meaning: I am loosed, — ἤμουν(α) λυμένος I was loosed, — θά εἶμαι λυμένος I shall be loosed.

Remarks.

1. The only special imperative forms in passive or middle of the popular language, are the 2nd singular and plural of the aorist; but even these are often replaced by νά with the conjunctive.

The ending of the 2nd sing. aorist imperative is -σου. With verbs that make an unsigmatic active aorist this form is made from the passive aorist, by omitting the augment and adding -σου in place of -θηκα; as: (κρίνω) ἀποκρίνομαι I answer, ἀποκρίθηκα, ἀποκρίσου, — σύρω, σέρνω I drag, ἔσυρα, (ἐ)σύρθηκα, σύρσου, — πλύνω, πλαίνω, πλένω I wash, ἔπλυνα, (ἐ)πλύθηκα, πλύσου. Where the verb has a sigmatic active aorist, the stem-final of the present is changed in the same way as it is in the active before adding -σα. Hence for example: λύσου (λύω, ἔλυσα), γνωρίσου (γνωρίζω, ἐγνώρισα), τρίψου (τρίβω, ἔτριψα), κρύψου (κρύβω, κρύπτω, ἔκρυψα), πανδρέψου (πανδρεύω, [ἐ]πάνδρεψα), δείξου (δείχνω, ἔδειξα), ξύσου (ξύνω, ἔξυσα), φυλάξου (φυλάγω, ἐφύλαξα).

2. On the formation of the perfect participle in -μένος, all that is necessary has been said on page 128 and following.

§ 2. Imperfect and Aorist Formation.

1. The imperfect, as in the active, keeps the present stem unchanged.

2. The aorist, as in the active, sometimes changes the end of the present stem, and sometimes does not.

a. With verbs in λ, μ, ν, ρ (with unsigmatic aorist active) the λ, μ, ν, ρ are unchanged before -θηκα, but -ν drops in the popular language (generally not so in the literary language). With double λ, one is dropped. The αι preceding λ, μ, ν, ρ is changed to α, as in the aorist active. E.g.:

ψάλλω I sing, ἔψαλα, (ἐ)ψάλθηκα,
κρίνω I judge, ἔκρινα, (ἐ)κρίθηκα,
σύρω, σέρνω I drag, ἔσυρα, (ἐ)σύρθηκα,
μαραίνω I make wither, (ἐ)μάρανα, (ἐ)μαράθηκα,
ξηραίνω I dry, (ἐ)ξέρανα, (ἐ)ξεράθηκα.

If ε precedes λ, μ, ν, ρ, the treatment differs from the active: the ε is only changed if the stem of the verb is one syllable, and then it becomes α (not ει); stems of more than one syllable keep ε. Compounds follow the simple verbs. E.g.:

στέλλω, στέλνω I send, ἔστειλα, (ἐ)στάλθηκα,
δέρνω I thrash, ἔδειρα, (ἐ)δάρθηκα,
σπείρω, σπέρνω I sow, ἔσπειρα, (ἐ)σπάρθηκα,
and similarly ξαναστέλνω, ξαναδέρνω, ξανασπέρνω.

But παρ-αγγέλλω, παρ-αγγέλνω I order, (ἐ)παράγγειλα, (ἐ)παραγγέλθηκα.

b. For verbs with a sigmatic aorist (-σα, -ξα, -ψα) the following rules hold.

α. Vowels and diphthongs, including the υ of αυ and ευ, are unchanged; as:

λύω I loose, ἔλυσα, (ἐ)λύθηκα,
παύω I check, stop, ἔπαψα (*ἔπαυσα), (ἐ)παύθηκα,
παντρεύω I marry, (ἐ)πάνδρεψα, (ἐ)πανδρεύθηκα.

So ζεύω (ζεύγω) I put to, ἔζεψα, (ἐ)ζεύθηκα.

With many other verbs, but not those in -αύω and -εύω, an σ is put in before -θηκα; as:

κλείω I shut, ἔκλεισα, (ἐ)κλείσθηκα,
ἀκούω I hear, ἄκουσα, ἀκούσθηκα.

β. Δ and θ become σ, and so ζ, if the verb in -ζω has -σα in the active aorist; as:

πείθω I advise, ἔπεισα, (ἐ)πείσθηκα,
 δανείζω I lend, (ἐ)δάνεισα, (ἐ)δανείσθηκα,
 ἀγοράζω I buy, ἀγόρασα, ἀγοράσθηκα,
 γινώριζω I recognize, ἐγνώρισα, ἐγνώρισθηκα.

Θέτω I place, put, has an irregular (ἐ)τέθηκα, seldom used; no other verbs in -τω with passive aorist are known to the popular language.

γ. X is unchanged, γ and κ become χ. E.g.:

ἀνοίγω I open, ἄνοιξα, ἀνοίχθηκα,
 πλέκω I weave, plait, ἔπλεξα, (ἐ)πλέχθηκα,
 ἐξελέγχω I test, ἐξέλεγχῆα, ἐξελέγχθηκα,
 δέχομαι I assume, receive, (ἐ)δέχθηκα.

δ. Φ is unchanged, β, π and φτ become φ. E.g.:

τρίβω I rub, ἔτριψα, ἐτρίφθηκα,
 λείπω I am absent or wanting, ἔλειψα, (παρὰ-· ἐγκατα-) λείφθηκα,
 κρύβω, κρύφτω I hide, ἔκρυψα, (ἐ)κρύφθηκα

and so (compare p. 113) (ἐρ)ράφθηκα, (ἐ)σκούφθηκα, (ἐ)βλάφθηκα.

c. The following remarks must be added:

Add to a: α. Words in -όνω and -ώνω, active aorist -ωσα, have -ώθηκα; e.g. βεβαιώθηκα, ταπεινώθηκα, λερώθηκα, σκοτώθηκα, — (ἐ)χώθηκα, (ἐ)στρώθηκα. Ζώνω has (ἐ)ζώθηκα and (ἐ)ζώσθηκα.

β. Verbs in -αίνω, active aorist -ονα, have -ύθηκα; e.g. πλύνω, πλαίνω, ἔπλυνα, (ἐ)πλύθηκα. The passive aorist is rare with them, because their active form has mostly a passive or middle sense as well.

γ. Words in -νω with preceding vowel have partly -θηκα, partly -σθηκα: (ἐ)στήθηκα, (ἐ)χάθηκα, (ἐ)ψήθηκα, — (ἐ)δαγκάσθηκα, (ἐ)πιάσθηκα, (ἐ)σβύσθηκα, (ἐ)φθειάσθηκα; — ἀφήνω has irregularly ἀφέθηκα.

Those in -χνω have -χθηκα: (ἐ)δείχθηκα, (ἐ)διώχθηκα, (ἐ)σπρώχθηκα, (ἐ)φάχθηκα. Similarly ρίχνω, ρίχτω I throw, has ἐρρίχθηκα.

Add to b: α. Words in -νω, in which ν has been inserted between the ending and the final vowel of the

present stem (like λύνω, κλείνω) have partly -θηκα, partly -σθηκα: (ἐ)δέσθηκα, (ἐ)χύθηκα, νδύθηκα (ντύθηκα), γδύθηκα — (ἐ)ξύσθηκα, (ἐ)σπάσθηκα and (unlike its root) (ἐ)συγχύσθηκα.

β. The Verbs in -άζω and -ίζω, which have -ξα in the active aorist, form the passive (middle) aorist accordingly in -χθηκα (-άχθηκα, -ίχθηκα); as ἀρπάχθηκα, (ἐ)πειράχθηκα, (ἐ)σφάχθηκα, (ἐ)τρομάχθηκα, (ἐ)προστάχθηκα, (ἐ)τινάχθηκα, (ἐ)σφυρίχθηκα.

Similarly: παίζω, (ἐ)παίχθηκα, — φυλάζω, (ἐ)φυλάχθηκα, — σφίγγω, (ἐ)σφίχθηκα, — διδάσκω, (ἐ)διδάχθηκα.

§ 3. The following table shows a comparison of the regular endings of the active aorist, passive (middle) aorist and perfect participle passive (middle) of the uncontracted verbs:

Act. Aor.	Pass. Aor.	Perf. Part.
α	θηκα	μένος
σα	{ θηκα σθηκα	{ μένος σμένος
ξα	χθηκα	γμένος
ψα	φθηκα	μμένος.

Verbs in -αύω and -εώ form: αψα, εψα, — αύθηκα, εύθηκα, — αμμένος, εμμένος.

Remark. In the literary language, the verbs with liquid stems (λ, μ, ν, ρ) in -νω, if regular, have -να, -νθηκα, -μμένος; as: μαραίνω, ἐμάρανα, ἐμαράνθηκα, μεμαραμμένος. Consequently many write the participle even for the popular language as -μμένος instead of -μένος, e.g.: μαραμμένος.

§ 4. Aorist in -ηκα.

1. Some verbs are exceptions and form the aorist in -ηκα instead of -θηκα, conj. -ῶ instead of -θῶ, inf. (for compounded tenses) -ῆ instead of -θῆ; sometimes there are other irregularities. These are:

φαίνομαι I appear, become visible, am seen, (ἐ)φάνηκα,
νὰ φανῶ, φανῆ,

χαίρομαι, *χαίρω I rejoice, (ἐ)χάρηκα, νὰ χαρῶ, χαρῆ,
πνίγω I choke, drown, ἐπνίξα, (ἐ)πνίγηκα etc.,

κόπτω, κόβω (*κόπτω) I cut, cut off, ἔκοφα, (ἐ)κόπηκα etc.,

θάπτω, θάβω (*θάπτω) I bury, ἔθαφα, (ἐ)τάφηκα etc.

Verbs that have a monosyllabic stem with ε, and their compounds change ε to α:

βρέχω I wet, drench, ἔβρεξα, (ἐ)βράχηνκα, νά βραχῶ,
βραχῇ,

κλέπτω, κλέβω (*κλέπτω) I steal, ἔκλεψα, (ἐ)κλάπηκα,
θρέφω, *τρέφω I rear, breed, nourish, ἔθρεψα, (ἐ)τρέφηνκα

or (ἐ)θράφηκα,

ἐπι-τρέπω I allow, ἐπίτρεψα, ἐπιτρέπηνκα,

(ἐ)ντρέπομαι I am ashamed, shy, (ἐ)ντρέπηνκα,

κατα-στρέφω I destroy, overthrow, κατὰστρεψα, κα-
ταστράφηκα.

Πνίγω and θάπτω form also the aorist in -θηκα:
(ἐ)πνίχθηκα, (ἐ)θάφθηκα.

The imperative form of the 2nd pers. sing. is periphrastic: νά φανῇς, νά χαρῇς, νά πνιγῇς etc. From (ἐ)πνίχθηκα and (ἐ)θάφθηκα however are formed πνίξου and θάψου. — 'Shame on you' is: (ἐ)ντροπή σου (ἡ ἐντροπή shame), pl. (ἐ)ντροπή σας.

The perfect participle, so far as it is in use, is formed thus: πνιγμένος, κομμένος, θαμμένος, βρεγμένος (also βρεμμένος), κλεμμένος, θρεμμένος, ἐπιτραμμένος, καταστραμμένος.

Some compounds of very common use may be mentioned: συ(γ)χαίρω I congratulate, wish happiness, (ἐ)συ(γ)χάρηνκα, and προκόπτω I make progress, get on, προκομμένος advanced, skilful, capable.

2. The passive aorist in -ηκα is formed with certain verbs otherwise regular: καίω, (ἐ)κάηνκα, — γίνομαι, (ἐ)γίνηκα beside the commoner ἔγεινα. More in Lesson 24.

Remark. An active aorist in -ηκα is formed with the compounds of the disused verb βαίνω; as: βγαίνω, βγήκα, — μπαίνω, μπήκα, — κατεβαίνω, κατέβηνκα, — ἀνεβαίνω, ἀνέβηνκα, — συμβαίνει, συνέβηκε. — and a few other verbs. More in Lesson 24.

§ 5. For a few verbs, the popular language forms a present participle passive in -ούμενος or -άμενος, -η, -ο:

καθούμενος from κάθο(υ)μαι I sit, dwell, live;

κειτάμενος lying, bedridden, — from κείτομαι I lie,
I am stretched out, lie abed;

λεγόμενος said, — from λέγω I say;

πηγαινάμενος going, on the way, — from πηγαίνω I go;

στεκόμενος (of water) still, stagnant, — from στέκομαι,
στέκω I stand, remain standing;

τρέχόμενος (of water) running, flowing, — from τρέχω
I run;

χαρούμενος happy, lively, gay, in good spirits, — from
χαίρο(υ)μαι I rejoice;

and also, of the contracted verbs, πετάμενος flying
(e.g. πετάμενο πουλί), — from πετώ, -άω I fly.

Words.

Συνειθίζω accustom; -ομαι become accustomed; συνειθισμένος
accustomed.

Ἀπελπίζω take hope away, bring to despair; -ομαι lose hope,
despair.

Κουράζω make weary; -ομαι grow weary; κουρασμένος
weary, tired.

Κοπιάζω exert oneself, take trouble, give oneself pains; weary.

Ἐργάζομαι work, be active.

Σκέπτομαι, lit. σκέπτομαι think, ponder.

ξ(ο)υρίζω	shave	διορθώνω	improve, correct
σιδερόνω	iron, smooth	στολίζω	adorn
πληγώνω, λα-	wound	ἀπαγορεύω	forbid
βόνω		ἄρρωστώ, -άω	fall ill, be ill.

Exercise 47.

Στὴν τελευταία μάχη σκοτωθήκανε διακόσιοι στρατιῶτες
καὶ λαβώθηκαν (or [ἐ]πληρώθηκαν) ἑφτακόσιοι εἴκοσι. Τοῦτα
τὰ ἔργα(τα) θὰ θαυμασθοῦνε ἀπὸ πολλοὺς, ἐγὼ ὅμως δὲ(ν)
μπορῶ νὰ τὰ θαυμάσω. Εἶμαι συνειθισμένος νὰ σηκώνωμαι
κάθε πρωὶ στὰς ἑξι. Θὰ πανδρευσότανε αὐτὴ τῇ φτωχῇ
κόρῃ, ἂν εἶχε μεγαλύτερο μισθό. Ἄς μὴ ἀπελπιζώμασθε,
εἶναι νέος (νηὸς) ἀκόμα καὶ μπορεῖ ν' ἀλλάξῃ διαγωγὴ.
Ἄς ἐλπίζουμε, πῶς θὰ διορθωθῇ. Ἡ γῆ γυρίζει τὸν ἑαυτό
της. Αὐτὴ ἡ γυναῖκα δὲ συλλογίζεται τίποτα ἄλλο παρὰ
πῶς νὰ νδύνεται τῆς μόδας. Σὲ τέτοιες κρίσιμες περιστάσεις
συμβουλέψου τοὺς γονηοὺς σου κ(αὶ) ἐμπιστέψου σὲ αὐτοὺς.
Πλησιάστε στὴ φωτιά, γιὰ νὰ (in order that) ζεσταθῇτε.
Μὲ τέτοια φοβερὴ ζέστη θὰ μαραθοῦν(ε) γλήγορα ὅλα τὰ
λουλούδια. Ἐκλείσες τὴν πόρτα; Ἦτανε κλεισμένη. Ἀπὸ
ποιόνε εἶναι γραμμένο αὐτὸ τὸ βιβλίον; Γιατί εἶναι σήμερα
τὰ περισσότερα σπίτια στολισμένα μὲ σημαῖες; Ποῦ (ἐ)τυπώ-
θηκε τὸ βιβλίον; Εἶναι πολὺ καλὰ (well) τυπωμένο. Ὁ
ἄρρωστος σήμερα δὲν αἰσθάνεται πλὴν πόνους. Εἶμαι πολὺ
κρυωμένος, δὲ μπορῶ νὰ τὸν ἐπισκεφθῶ οὔτε σήμερα οὔτε
ἄρριο. Αὐτὸ δὲν ἐπιτρέπεται, ἀπαγορεύεται. Εἶναι παν-

δρεμμένος, τώρα είναι πέντε χρόνια που πανδρεύθηκε. Γιατί είναι τόσο απελπισμένος; Τὸ ρολόϊ μου ἔκλεψαν δὲν εἶχε μεγάλη ἀξία. Πῶς σοῦ ἐφάνηκε ἐχθὲς τὸ κονσέρτο; Ἄν τὸ σπῖτι ἦτανε καλὰ (well) χτισμένο, θὰ ἦτανε τώρα (ἐ)νοικιασμένο. Ἡ γρηῃὰ μητέρα ἐχάρηκε πολὺ, ὅταν (when) ἔλαβε αὐτὲς τὲς καλὲς εἰδήσεις ἀπὸ τὸ γυιό της. Ὅλοι ἐφάνηκαν πολὺ κουρασμένοι. Νδύνεται μὲ πολὺ γοῦστο.

Exercise 48.

The flowers we cut this morning are already faded. We amused ourselves for a long (much) time over this event, but no one made up his mind to begin the work. Maria was blamed by her teacher, she is not diligent. Have these exercises been corrected? No, they will be corrected to-morrow morning. When will your sister marry? She has been married a month already. How does all this appear to you, what impression does it make on you? Little Anna is being dressed by her mother; she cannot dress alone. The doctor ordered her to take care of every chill. The goods were sent away yesterday. If you had thought first (πρωτίτερα), you would have answered differently (ἄλλοιῶτα). He that thinks not and works not, will always remain poor. By yesterday's accident two workmen were killed. I wish to convince you, but it seems to me that you do not wish to be convinced. Is all (pl.) paid? The shirts are neither well (καλὰ) washed nor well ironed. Are you not yet dressed, not even your hair combed? I am delighted at your visit; I was greatly delighted at their visit. He will send to all his friends printed notices that he is engaged (betrothed). She was brought up in Athens. Crushed with age and misfortune, he died yesterday. The number of the drowned sailors is not yet known. No one knows where he has hidden himself. To-morrow these letters will be sent away. The number of the killed and wounded officers was large; many of the wounded soldiers were left on the battlefield.

Conversation.

Γιατί δὲν ἐπιτρέπεται σήμερα ἡ Ἀπαγορεύεται, γιατί¹ ὁ βασιλέας
εἰσοδος στὸ παλάτι τοῦ βασιληᾶ; ἐγύρισε πίσω² ἐχθὲς ἀπὸ τὸ
ταξιδί του.

1. because. 2. γυρίζω (ὀ)πίσω = γυρίζω return.

Ἐχτόπησε μεσημέρι³, Ἀριστείδη, καὶ ἀκόμα δὲν εἶσαι νδυμένος οὕτε ξυρισμένος· τί τρέχει, ἄρρωστησες; ἢ ἥσουνα κουρασμένος ἀπ' τὰ πολλὰ γλέντια ποῦ ἔκαμες ἐχθές τὸ βράδυ;

Δὲν ντρέπεσαι Γιώργη, καὶ⁵ χτυπᾷς ἓνα τέτοιο μικρὸ παιδί;

Μὲ συ(γ)χωρεῖς⁴, φίλε μου, κάνεις πολὺ λάθος· ἀπὸ τὲς ἔξι τὸ πρῶτ' εἶμαι σηκωμένος καὶ ἐργάζομαι. Τώρα ἀμέσως θὰ νδυθῶ.

Μὴν κοπιᾶστε, κύριε, δὲν τὸ χτυπῶ· κλαίει καὶ φωνάζει, γιατί⁶ ἐκρύφθηκε ὁ ἀδελφός του καὶ δὲ μπορεῖ νὰ τὸν βρῇ⁷.

3. it (i. e. the clock) has struck noon. 4. you pardon me = pardon me (imperative). 5. to. 6. because. 7. find.

Reading.

Ταξεῖδι στὴν Ἀρκαδίᾱ. (Conclusion.)

Εἰς τὰ στρεφογυρίσματα ταῦτα ὅλα μονάχα τὰ μικρὰ καὶ ἀνάρια φῶτα τῆς Σελίμνας ξανοίγαμε ἀντικρὺ μας σὰν κωλοφωτιές μέσα σὲ δάσος μεγάλο. Τίποτα δὲν ἐβλέπαμε ἄλλο. Μᾶς ἔπιασε κ' ἡ βροχή. Σιγαλὴ καὶ ψιχαλητή, χαριτωμένη καλοκαιρινὴ βροχή, ὅμως ἀσταμάτητη. Ὁ μπροστινός μας ὁ σύντροφος πίστεψε τότε, ὅτι χάσαμε καὶ τὸ δρόμο· κ' ἔβαλε κραυγὴ πρὸς τοὺς δυὸ ἀγωγιάτες μας, ὅπ' εἶχαν μείνει πίσω γλυκομιλιῶντας. Ἀλλὰ τὰ μουλάρια βλέπουν τὴ νύχτα καὶ μὲ τὸ μεγαλειότερο ἀκόμα σκοτάδι, καὶ ὅσο αὐτὰ προπατοῦσαν καλὰ καὶ σίγουρα ἐσήμαινε, ὅτι σὲ δρόμο πατημένο βρισκόμασθε. Καὶ τῆς Χρέπας τὰ σύγνεφα μὲ τὲς ἀναλαμπές, ὅπ' ἄρχισαν σὴνώρα φέγγοντάς μας καθαρά, μᾶς ἔδειξαν ὅτι πατούσαμε δρόμο. Ἠσύχασε ὁ σύντροφος ὁ λιγόφυχος. Ὁ κοντινός του, ἄφοβος καὶ νυχτομαθημένος μὲ τέτοια κακοκαιριά, πῆρε τραγοῦδι¹ σὰν νὰ ἦταν γνώριμοί τοῦ, ξαδέρφια του, ἢ ἐρημιὰ, ἢ νύχτα καὶ τ' οὐρανοῦ τὸ νερό. Χαρὰ στὰ θάρρη του τὰ πολλὰ καὶ τὴν τρανὴ εὐθυμία του. Ἄς μᾶς ἐμούσκευε ἡ ψιχάλα, ἃς μᾶς φοβέριζε μὲ τοὺς ἀρηγούς βροχισμούς τῆς ἢ Χρέπα. Τὰ ρεμματάκια εἶχαν κινήσει περίγυρά μας. Ὅταν δὲν ἐμπούμπούνιζε ἡ Χρέπα, ἔρχονταν ὡς τὴν ἀκοή μας τὰ ξεφυσισμένα μουρμουρητά τους μαζὶ μὲ τὸ λιανοφιθύρισμα τῆς βροχῆς. Κι' ὅταν λαμποκοποῦσαν τὰ σύγνεφα, ἢ φιλὲς ραβδωτὲς στάλες τῆς βροχῆς ἐβάφοντο πύρινες σὰν ἀχτίδες ἀπὸ ἡλιοβασίλεμμα, ἔσβεναν τὰ μουρμουρητά καὶ πρόβαιναν στὰ μάτια μας ἢ θολὲς νεροσυρμές, ποῦ πέραναγαν² ἐμπροστί

1. took song, i. e. began a song, ditty. 2. περνῶ, -άω see p. 130.

μας κ' ἔτρεχαν πρὸς τὸν κατήφορο τοῦ βουνοῦ. Τότε, μετὰ ἀναλαμπές, ἔδειξαν ὑπερήφανα καὶ τῶν Τρικόρφων ἡράγες τὰ φημισμένα ταμπούρια τοῦ Γέρου τοῦ Μωρηᾶ, τὰ παλῆα καὶ μισοχαλασμένα.

TWENTIETH LESSON.

II. Second Conjugation: Contracted Verbs.

§ 1. The regular endings for verbs in -άομαι and -έομαι are universally in the Present, and that whether Indicative or Conjunctive, *ιέμαι* or *ιοῦμαι*, *ιέσαι*, *ιέται*, *ιούμασθε*, *ιέσθε*, *ιούνται*, Imperfect: *ιόμουν(α)*, *ιόσουν(α, ε)*, *ιότανε*, *ιούμασθε*, *ιόσασθε*, *ιόντουσαν* or *ιόνταν*.

The Aorist ends in -ήθηκα, the Perfect Participle in -ημένος.

Τιμιέμαι or *τιμιοῦμαι* I am honoured, honour myself.

Present.

Indicative and Conjunctive.

Τιμιέμαι, *τιμιοῦμαι*

τιμιέσαι

τιμιέται

τιμιούμασθε

τιμιέσθε

τιμιούνται.

Imperative.

νὰ τιμιέσαι

ἄς or *νὰ τιμιέται*

ἄς τιμιούμασθε

νὰ τιμιέσθε

ἄς or *νὰ τιμιούνται*.

Infinitive: *νὰ τιμιέμαι*, *νὰ τιμιοῦμαι*.

Imperfect.

(Ε)τιμιούμουν(α)

(ἐ)τιμιούμασθε

(ἐ)τιμιόσουν(α), *τιμιόσουνε*

(ἐ)τιμιόσασθε

(ἐ)τιμιότανε

(ἐ)τιμιόντουσαν, (ἐ)τιμιούνταν.

Aorist:

Indicative: (ἐ)τιμήθηκα, *τιμήθηκες*, *τιμήθηκε*, *τιμηθήκαμε*, *τιμηθήκατε*, *τιμήθηκαν* or *τιμηθήκανε*.

Conjunctive: *νὰ τιμηθῶ*, *νὰ τιμηθῇς*, *νὰ τιμηθῇ*, *νὰ τιμηθῶμε* or *τιμηθοῦμε*, *νὰ τιμηθῆτε*, *νὰ τιμηθοῦν(ε)*.

Imperative: *τιμήσου* (*νὰ τιμηθῇς*), *ἄς* or *νὰ τιμηθῇ*, *ἄς τιμηθῶμε* or *τιμηθοῦμε*, *τιμηθῆτε*, *ἄς* or *νὰ τιμηθοῦν(ε)*.

Infinitive: νὰ τιμηθῶ, in compounded tenses τιμηθῇ.

Perfect: Indic.: εἶμαι τιμημένος, -η, -ο or ἔχω τιμηθῇ.

Conj.: νὰ εἶμαι τιμημένος, -η, -ο or νὰ ἔχω τιμηθῇ.

Pluperfect: ἤμουν(α) τιμημένος, -η, -ο or εἶχα τιμηθῇ.

Future continuous: θὰ τιμιέμαι or τιμιοῦμαι.

Future absolute: θὰ τιμηθῶ.

Future perfect: θὰ εἶμαι (or θάμαι) τιμημένος.

Conditional of the present: θὰ τιμιόμουν(α).

» » » *past:* θὰ ἤμουν(α) τιμημένος or θὰ εἶχα τιμηθῇ.

Remark. Εἶμαι τιμημένος means: I have been honoured, and: I am honoured, — ἤμουν(α) τιμημένος I was honoured, — θὰ εἶμαι τιμημένος I shall be (have been) honoured.

Exactly like τιμιέμαι, τιμιοῦμαι is conjugated φιλιέμαι, φιλιοῦμαι I am kissed; Imperfect (ἐ)φιλιόμουν(α), Aorist (ἐ)φιλήθηκα, Perf. Part. φιλημένος.

Remarks.

a. The ι-sound in the present and imperfect ending is written by many ει, as τιμιέμαι and τιμιοῦμαι, τιμιέσαι etc., (ἐ)τιμιόμουν(α) etc.

b. The 1st and 3rd persons plural present are often -ιώμασθε, -ῶνται instead of -ιοῦμασθε, -ιοῦνται.

The imperfect often has the following inflexion: (ἐ)τιμιώμουν(α), τιμιώσουν(α) or -(ε), τιμιώτανε, τιμιώμασθε, τιμιώσασθε, τιμιώντουςαν.

c. Συλλογιέμαι, συλλογιοῦμαι are popular variants of συλλογίζομαι I think, consider, ponder, aor. (ἐ)συλλογίσθηκα, perf. part. συλλογισμένος thoughtful, anxious, preoccupied.

§ 2. Some verbs, which are used only in the passive or middle, inflect present and imperfect thus:

Κοιμοῦμαι, κοιμᾶμαι I sleep.

Present.

Indicative.

Κοιμοῦμαι, κοιμᾶμαι	κοιμούμασθε
κοιμείσαι, κοιμᾶσαι	κοιμείσθε, κοιμᾶσθε
κοιμεῖται, κοιμᾶται	κοιμούνται.

Conjunctive.

Νά κοιμοῦμαι, κοιμᾶμαι	νὰ κοιμούμασθε
νὰ κοιμῆσαι, κοιμᾶσαι	νὰ κοιμῆσθε, κοιμᾶσθε
νὰ κοιμῇται, κοιμᾶται	νὰ κοιμούνται.

Imperative: νὰ κοιμῆσαι, νὰ κοιμᾶσαι, — ἄς (νὰ) κοιμῇται, ἄς (νὰ) κοιμᾶτι, — ἄς κοιμούμασθε, — νὰ κοιμῆσθε, νὰ κοιμᾶσθε, — ἄς (νὰ) κοιμούνται.

Infinitive: νὰ κοιμοῦμαι, νὰ κοιμᾶμαι.

Imperfect.

(Ἔ)κοιμούμουν(α), ἐκοιμώμουν(α)	(ἐ)κοιμούμασθε
(ἐ)κοιμώσουν(α, ε)	(ἐ)κοιμώσασθε
(ἐ)κοιμώτανε	(ἐ)κοιμώντουσαν, (ἐ)κοιμοῦνταν.

Aorist: (ἐ)κοιμήθηκα, — Part. Perf. κοιμημένος.

So also ἀποκοιμοῦμαι, -ᾶμαι I fall asleep, — φοβοῦμαι, φοβᾶμαι I fear, — (ἐν)θυμοῦμαι, θυμᾶμαι I remember, — λυποῦμαι, λυπᾶμαι I regret, grieve, λυπημένος regretful, sorrowful.

§ 3. Irregularities.

I. Those verbs in -άω, which make their active aorist irregularly in -ηξα, -ασα, -αξα instead of -ησα, have for the passive aorist, if formed at all, -ήχθηκα, -άσθηκα, -άχθηκα instead of -ήθηκα; words in -έω, aorist -εσα, have -έθηκα, -έσθηκα.

1. Of the verbs in -άω (see p. 128) the following have:

a. -ήχθηκα: βουτῶ, (ἐ)βουτήχθηκα, — ρουφῶ, (ἐρ)ρουφήχθηκα, — τραβῶ, (ἐ)τραβήχθηκα, — and σφαλνῶ, (ἐ)-σφαλήχθηκα.

Πρωτῶ (*ἐρωτῶ), (ἐ)ρώτησα and (ἐ)ρώτηξα has regularly (ἐ)ρωτήθηκα.

b. -άσθηκα: γελῶ, (ἐ)γελάσθηκα, — κερνῶ, (ἐ)κεράσθηκα, — κρεμ(ν)ῶ, (ἐ)κρεμάσθηκα, — ξεχνῶ, (ἐ)ξεχάσθηκα, — περνῶ, (ἐ)περάσθηκα.

c. -άχθηκα: πετῶ, (ἐ)πετάχθηκα; πετιέμαι means also I hurry (somewhere).

d. Βαστῶ has answering to the active (ἐ)βάσταξα and (ἐ)βάστηξα the two forms (ἐ)βαστάχθηκα and (ἐ)βαστήχθηκα.

2. The following verbs in -έω (see p. 129) have:

a. -έθηκα: βαριέμαι I am troubled, weary, satiated, (ἐ)βαρέθην, (ἐ)παινιέμαι I am praised, praise myself, (ἐ)παινέθην, παραπονιέμαι I complain, (ἐ)παραπονέθην, συ(γ)-χωριέμαι I am forgiven, (ἐ)συ(γ)χωρέσθην.

b. -έσθην: καλ(ν)ῶ, (ἐ)καλέσθην, — and so παρα-, περι-, προ-, προσκαλέσθην.

II. The formation of the perfect participle of these verbs has been given already (p. 128 ff.).

§ 4. A comparison of the aorist active and passive (middle) and the perfect participle of contracted verbs gives as their ending

a. regular: -ησα, -ήθην, -ημένος,

b. exceptional classes

verbs in -άω: -ηξα, -ήχθην, -ηγμένος,
-ασα, -άσθην, -ασμένος,
-αξα, -άχθην, -αχμένος;

verbs in -έω: -εσα, -έσθην, -εμένος,
-εσα, -έσθην, -εσμένος.

Words.

χαιρετῶ, -άω	greet	ἡ ὁπόςχεσι(ς)	promise
(ἀπο)μιμοῦμαι	imitate	μισῶ, -έω	hate
περι-, καταφρονῶ,	despise	ὁ κληρονόμος	heir
-έω		ἡ ἔφεσις	(jur.) sum-
εὐνοϊκός, -ή, -ό	favorable		mons
γεννιέμαι (α)	be born	ἡ κάψα	heat
ἡ ἀντιγραφὴ	copy	τὸ χωράφι	field, land
τὸ σιτάρι	corn	τὸ ἀμπέλι	vineyard.

Ἀπατῶ, -άω deceive; mid. deceive oneself, go astray; εἶμαι ἐπατημένος in error.

Exercise 49.

"Ἦτανε ξαπλωμένος στὸ κρεβάτι ἀλλὰ δὲν κοιμήθηκε. Ἀκόμα ἔχεις σχέσεις μὲ τὸ Γιάννη; "Οχι, δὲν ἔχω, οὔτε χαιρετιούμασθε οὔτε χαιρετάει ὁ ἕνας τὸν ἄλλον. "Ολοι οἱ στρατιῶτες ἦταν λυπημένοι γιὰ τὸ θάνατο τοῦ στρατηγοῦ τους. Ἡ πόρτα δὲ(ν) σφαλῆχθηκε, εἶναι ἀνοιχτὴ ἀκόμα. Ἀγαπιόυμαι ἀπ' τὸν πατέρα μου, — ἀγαπῆσαι ἀπ' τὴ μητέρα σου. Ὁ Παυλῆς (ἐ)παινέθηκε σήμερα ἀπ' τὸ δάσκαλό του. Φοβήθηκες; Νάι, ταραχθῆκα πολὺ ἀπ' τὸ θόρυβο καὶ φοβήθηκα. Γιατὶ παραπονιέσθε; Ἀγαπιότανε καὶ τιμιότανε ἀπ(ὸ) ὅλους, ποῦ τὸν ἐγνώρισαν. Μὴν (ἐ)παινῆτε μόνο τοὺς

καλοὺς καὶ τίμιους, ἀλλὰ καὶ μιμῆσθε αὐτούς. Νὰ φοβᾶσαι τὸ θεό, ἀλλὰ κι' ἐκεῖνον ποῦ δὲ φοβᾶται τὸ θεό. Μοῦ φαίνεται, πῶς δὲ θυμᾶσαι (or ἐνθυμεῖσαι) ὅσα μοῦ ἔλεγες προχθές. Δὲν (ἐ)ρωτήθηκα ἀπὸ κανέναν γι' αὐτὴ τὴν ὑπόθεσι. Ἐλυπήθηκα πολὺ, ὅταν (when) ἄκουσα πῶς ἀρρώστησε ἡ μητέρα σου. Βαρέθηκα τὸ σπίτι καὶ τὰ βιβλία, ἃς κάμωμε λοιπὸν ἓνα περίπατο. Δὲν καλεσθήκαμε στὸν αὐριανὸ χορό, τώρα καὶ ἓνα μῆνα ὅμως ἤμασθε (προσ)καλεσμένοι. Τραβῆξου λιγάκι, Ἀνδρέα, γιὰ νὰ (in order that) μπορέσουμε νὰ περάσουμε. Τέλος πάντων ἀποκοιμήθηκε. Σὲ τοῦτο τὸν κόσμον τιμιέται μόνο ἡ ἐπιτυχία, κατακρίνεται καὶ καταφρονιέται ὅμως κάθε ἀγῶνας ποῦ ἔχει ἀποτύχει.

Exercise 50.

I am praised by my teacher; thou art not praised, thou art not diligent and attentive. Who has been punished? Good children will be praised by their parents and teachers, the naughty ones will be punished. Are the watches all bought and paid for? All are bought, but only a few paid for up to to-day. Do not fear, we will stand by you (βοηθῶ). In the paper there is a music teacher advertised for (ζητῶ). They kissed each other with tenderness. I should regret it very much if this news should be established as true. He always slept only six hours each day. We feared to be annoying to you. If I were in thy place, I would sell the house; — be easy, it will be sold, but not now, the circumstances are not favorable. My friend was born in England, but brought up in France. You are mistaken, sir, I am not he you look for. Why did thy friend complain? He fears that in spite of all your promises you will do nothing for him. The Bulgarians are hated by the Greeks. We complained in vain (τοῦ χάκου) of his bad behaviour.

Conversation.

Γιατί εἶσαι τόσο λυπημένος καὶ ἀπελπισμένος;

Λυποῦμαι πολὺ, Νίκο· καὶ τί ἀπόφασι(ς) ἔγεινε¹ ἀπ' τὸ δικαστήριον;

Φαντάσου, τώρα καὶ μιὰ ὥρα ἔλαβα γράμμα ἀπ' τὸ δικηγόρον μου καὶ μοῦ λέ(γ)ει, πῶς ἐχάθηκε ἡ δίκη μου.

¹Οτι ὁ μόνος κληρονόμος τοῦ μακαρίτη θείου μου εἶναι ὁ ξάδελφός μου.

Τί θὰ κάμῃς τώρα; θὰ ἡσυχάσῃς
καὶ θ' ἀναγνωρίσῃς, πῶς εἶναι
σωστὴ αὐτὴ ἡ ἀπόφασις;

(1) καιρὸς τώρα εἶναι ὠραῖος καὶ
μοῦ φαίνεται πολὺ ὠφέλιμος
γὰρ τὰ χωράφια καὶ τὰ ἀμπέλια.

Εἶσαι πολὺ ἀπατημένος, ἂν τὸ
πιστεύῃς. Θὰ κάμω ἔφεσι, ἔγρα-
ψα πλιά στὸ δικηγόρο μου νὰ
μοῦ σταλθῇ ἀμέσως ἓνα ἀν-
τίγραφο τῆς ἀποφάσεως.

Καὶ ἐμένα μοῦ (ἐ)φάνηκε ἔτσι,
ἀλλ' (ἐ)ρώτησα ἐχθὲς μερικοὺς
χωριάτηδες, ποῦ μοῦπανε², πῶς
θὰ καταστραφοῦν ὅλα τὰ σιτά-
ρια, (ἂν) βαστήξῃ ἀκόμα (ὀ)λίγες
(ἡ)μέρες αὐτὴ ἡ κάψα.

2. μοῦ εἶπανε said to me.

Reading.

Τὸ μαρμαρωμένο καράβι. (A Corfiote Legend.)

Μὲ τὰ πανιὰ μαρμαρένια, τὰ κατάρτια, τὸ σκάφο κι'
ὅλα τὰ ξάρτια, στὴν ἄκρῃ τοῦ πελάγου, κάτω ἀπὸ τὸ περή-
φανο βουνὸ τοῦ Παντοκράτορα, ἀντικρὺ στὸ παλῆδ μοναστήρι
τῆς Παληοκαστρίτσας, στὸ φύσημα τοῦ γλυκοῦ πονέντε στέ-
κεται σὰν στοιχειὸ ἀραγμένο κι' ἀκίνητο τὸ μαρμαρωμένο
καράβι, ποῦ τὸ γνωρίζουν ὅλοι, μικροὶ καὶ μεγάλοι στοὺς
Κορφοὺς. "Ἄσπρο, ὁλόασπρο κι' ἀκίνητο μὲ τὴ λευκὴ του
μορφὴ βλέπει χωρὶς συναίσθησι αἰῶνια κι' ἀδιάκοπα τὰ
χρόνια ποῦ περνοῦν σιμὰ του σὰν τ' ἀφρισμένα κύματα, ποῦ
μαυροπρασινίζουν γύρω του. Γενῆά-γενῆά¹, ποῦ περνάει ἀπὸ
τὸν πολὺπαθὸ δρόμο τῆς ζωῆς, πάντα τὸ βλέπει ἀπήραχτο
κι' ἀσάλευτο· μονάχα τὸ φοβερὸ κύμα στὸ πέρασμα τοῦ
χρόνου, τ' ἀνεμόβροχο καὶ ἡ κατάρρα ἐχάραξαν σιγὰ σιγὰ στὸν
ὑπνο τοῦ βαθυῆς ρυτίδες. Τὸν χειμῶνα, ὅταν τὰ γνέφια
ζυγόνουν τὴ γῆ καὶ ὁ οὐρανὸς γελᾷ μὲ τ' ἀστραπόβροντα,
ἐνῷ ὁ ἀγέρας μὲ μανία θέλει ν' ἀρπάξῃ ἀπὸ τὰ θεμέλια
τὰ καλύβια τοῦ χωριοῦ, καθεὶς πατέρας μὲ τὰ παιδούλια²
του καὶ μὲ τ' ἀγγόνια του κάθεται ὁλόγυρα ἀπὸ τὴ φωτιὰ
ξαπλοπόδι³ κ' ἐκεῖ καλόκαρδος καὶ μὲ γονηοῦ χάρι ἀρχίζει
καὶ λέει ἀτέλειωτες ἱστορίες, ἐνῷ κάπου κάπου λυγερὴ χω-
ριατοπούλα μὲ μαῦρα μάτια καὶ ροδοκόκκινη κερνάει μὲ χάρι
σὲ καθαρὸ ποτῆρι σὰν τὴν καρδιά τῆς γλυκῆ καὶ ἀθάνατο
κρασί.

Ἡ ἱστορία τοῦ στοιχειωμένου καραβιοῦ πολλὰς φορὰς
ἀκούσθηκε τότες. Τ' ἀγγόνια, ποῦ τὴν ἄκουσαν ἀπὸ τὸν
παπποῦ, τὴν λένε στὰ παιδιὰ τους κ' ἔτσι ἀπὸ στόμα σὲ
στόμα ὁ χρόνος τὴν σώζει ὡς σήμερα πιστὰ καὶ αἰῶνια.

1. generation after generation. 2. children. 3. with leg
outstretched.

TWENTY-FIRST LESSON.

Impersonal and Defective Verbs.

A number of verbs are used only in the 3rd person singular; others form only some of their tenses.

§ 1. Verbs used only in the 3rd person singular are called impersonal. Their acts are not predicated of persons, and they often denote the processes of nature. These are the verbs:

ἀστράφτει it lightens, impf. ἄστραφτε, aor. ἄστραψε, βροντᾷ, βροντάει it thunders, impf. (ἐ)βροντοῦσε, aor.

(ἐ)βρόντησε,

βραδυᾷ evening falls, impf. (ἐ)βράδυαζε, aor. (ἐ)βράδυασε,

βρέχει it rains, impf. ἔβρεχε, aor. ἔβρεξε,

καλοκαιριᾷ, καλοκαιρεῦει it is summer, summer weather, impf. καλοκαιρίαζε, καλοκαίρευε, aor.

καλοκαίριασε, καλοκαίρεψε,

νυχτιάει, νυχτόνει night falls, impf. (ἐ)νύχτιαζε,

(ἐ)νύχτονε, aor. (ἐ)νύχτιασε, (ἐ)νύχτωσε,

ξημερώνει it dawns, day dawns, impf. (ἐ)ξημέρωνε, aor. (ἐ)ξημέρωσε,

φυσᾷ, φυσάει it blows, there is wind, impf. (ἐ)φυσοῦσε, aor. (ἐ)φύσησε,

χειμωνιάει it becomes wintry, it is winter weather, impf. (ἐ)χειμώνιαζε, aor. (ἐ)χειμώνιασε,

χιονίζει it snows, impf. (ἐ)χιόνιζε, aor. (ἐ)χιόνισε,

ψηχάλιζει it drizzles, impf. (ἐ)ψηχάλιζε, aor. (ἐ)ψηχάλισε,

and many phrases with *κάνει*, as *κάνει ζέστη* it is hot (makes heat), — *κάνει κάψα* it is scorching hot, — *κάνει ψύχρα* it is cool, cold (ή ψύχρα mild coolness), — *κάνει κρύο* it is cold, — *κάνει σκόνη* it is dusty.

It freezes: *κάνει* or *ρίχνει παγωνιά*.

Again:

a. *μοῦ* (σοῦ, τοῦ etc.) *κακοφαίνεται* it annoys me (you, him), I take it ill, impf. *κακοφαινότανε*, aor. *κακοφάνηκε*; e.g.:

Νὰ μὴ σοῦ κακοφαίνεται (κακοφανῇ).

Don't let it annoy you, do not take it ill.

Μὲ (σὲ, τὸν etc.) μέλει I care, it affects me, interests me, etc., impf. ἔμελε, other tenses not used; e.g.:

Δὲν μὲ μέλει I don't care, that does not matter to me.

Μὴ σὲ μέλη never mind, don't let that trouble you.

Τί μὲ μέλει αὐτό; what do I care?

Τρέχει it is off, off it goes, the thing moves.

Μπορεῖ (νὰ . . .) it may be that, it is possible, possibly; e.g.:

Μπορεῖ νὰ ἔχω ἄδικο.

It may be I am wrong, perhaps I am wrong.

Πρέπει (νὰ . . .) it is necessary (that), it must be, ought to be, impf. ἔπρεπε, other tenses not in use; e.g.:

Πρέπει νὰ γράψω ἓνα γράμμα I must write a letter.

Τοῦτο τὸ βιβλίον πρέπει νὰ τὸ διαβάσῃς you must read this book.

Ἐπρεπε νὰ διακόψῃ τὸ λόγο του he had to interrupt his speech.

Πολλήν ὥρα ἔπρεπε νὰ περιμένουμε we had to wait a long time.

Πρόκειται (borrowed from the literary language) the question is (about διὰ τι), impf. ἐπρόκειτο, no more in use; e.g.:

Γι' αὐτὸ δὲν πρόκειται that is not the question.

Τυχαίνει it happens, comes by chance, impf. (ἐ)τύχαινε, aor. ἔτυχε; e.g.:

Ἄν τόχῃ νὰ τὴν ἀκούσουμε if it so happens that we hear her.

Μοῦ (σοῦ, τοῦ etc.) φθάνει it is enough (for me), suffices, impf. ἔφθανε, aor. ἔφθασε.

b. Συμβαίνει it happens, chances, impf. (ἐ)σύμβαινε, aor. συνέβηκε (see Lesson 24) is used also in the 3rd person plural; as: συμβαίνουν, (ἐ)σύμβαιναν, συνέβηκαν there happens to be.

'There is, there are' is expressed by εἶμαι, or by the literary ὑπάρχω, aor. ὑπῆρξα I exist, in agreement with the subject; as:

Εἶναι, ὑπάρχει ἓνας Θεός there is one God.

Εἶναι, ὑπάρχουν πολλοὶ ἄνθρωποι ποῦ . . .

There are many men who . . .

Ἔχει is also used impersonally for 'there is, there are', governing the accusative; as:

Τί παγωτὰ ἔχει; (answer) Σήμερα δὲν ἔχει.

What ices have you? None to-day.

Λεφτὰ θέλεις; Δὲν ἔχει. Do you want money? There is none.

Παιδί, δώσε μοῦ ἓνα κρασί! (answer) Λοπάμαι, κύριε, κρασί δὲν ἔχει.

Waiter, give me a glass of wine! Sorry, sir, there is no wine.

Remarks.

(a) As we have seen in discerning *πρέπει* etc., the number and person of the infinitive phrase (*νὰ* with conj.) are determined by the subject that is referred to, although that may depend upon an impersonal verb.

(b) Some of these impersonal verbs are used in other senses with a personal subject: *βρέχω*, *φυσῶ*, *τρέχω*, *μπορῶ*, *τυχαίνω*, *φθάνω*, *ἔχω*.

§ 2. Verbs that do not form all the tenses are called defective. These have in use only the Present and its derivative the Future Continuous, the Imperfect and its Conditional; some of them borrow an Aorist and its derivative tenses from other verbs connected with them.

Verbs used only in Present, Future, Imperfect and Conditional: *εἶμαι* I am, *ἔχω* I have, *τρέμω* I tremble, fear, *ξέρω* I know, *κείμεμαι* I lie, also *μέλει*, *πρέπει*, *πρόκειται* (see § 1).

Verbs that borrow tenses from other roots: *γυρνῶ*, *-άω* I turn, twist, takes aor. (ἐ)γύρισα from *γυρίζω*; *σωπαίνω* I am silent, aor. (ἐ)σιώπησα from *σ(ι)ωπῶ*, *-άω*; *ἀρρωσταίνω* I fall sick, am sick, aor. *ἀρρώστησα* from *ἀρρωστῶ*, *-άω*; *συλλογιέμαι*, *συλλογοῦμαι* I think, ponder, aor. (ἐ)συλλογίσθηκα from *συλλογίζομαι*.

Some verbs borrow their aorist from other stems (compare the irregular verbs, Lesson 24): *βλέπω* I see, aor. *εἶδα*, — *ἔρχομαι* I come, aor. *ἦλθα*, — *λέγω* I say, aor. *εἶπα*, — *τρώγω* I eat, aor. *ἔφαγα*.

Words.

ἡ φωταΐα, -ιά	illumination	διακόπτω, -κόβω	interrupt, break off
τὸ γκαρσόνι, παιδί	waiter	ὁπογράφω	subscribe
ἡ κουβέντα	amusement, entertainment, conversation	προσθέτω	add
		ἡ δροσιά	coolness
		μαλακώνω	make soft or softer,
ἡ ἀμφιβολία	doubt		grow soft,
ἡ παρεξήγησις	misunderstanding, wrong explanation		grow mild
(ὁ) γρήγορος, (ὁ) γρήγορος, -ης, -ο	quick		(weather, or cold)
		ταράζω, *ταράσσω	excite, disturb.

Exercise 51.

"Εχομε καλὸ καιρὸ σήμερα; "Οχι, κάνει ἀκόμα κρύο, ἐχθὲς ὁμως ἔκανε πολὺ περισσότερο, — ναι, μαλάκωσε

τέλος πάντων ὁ καιρὸς καὶ κρῦο δὲν κάνει πλιά. Ἔχει πολλὰ λεφτά (or χρήματα); Γι' αὐτὸ μὴ σὲ μέλη; Ρώτησε ὅμως, ἂν εἶναι τίμιος ἄνθρωπος. Ἐβροντοῦσε καὶ ἄστραφτε πολλὴ ὥρα, ἀλλὰ βροχὴ δὲν εἶχαμε. Τώρα βραδυάζει γλήγορα, ἢ ἡμέρες εἶναι πολὺ μικρές. Τί τρέχει ἀπόψε, γιατί εἶναι ἡ φωταψία; Ἔχει κρασί καὶ μπίρα, γκαρσόνι; Κρασί μάλιστα, μὰ μπίρα δὲν ἔχει σήμερα. Καλοκαίρεψε or καλοκαίριασε ἐνωρίς (ἐ)φέτος. Τὴν ἀνοιξὶ ἔβρεχε συχνά, τώρα ἔχομε ἓνα μῆνα νὰ βρέξῃ· ἐχθὲς ψυχάλισε μόνο λιγάκι. Ἐνύχτωσε (or [ἐ]νύχτιασε) πλιά, πρέσει νὰ πηγαίνωμε σπίτι. Αὔριο θὰ σηκωθῶ ἄμα (as soon as) ξημερώση. Φυσᾷ, Κλεάνθη· δὲν θὰ κλείσωμε τὸ παράθυρο; Τί κάψα ποῦ ἔχομε or κάνει σήμερα. Μοῦ φαίνεται πολὺ ἄρρωστος· πρέπει νὰ φωνάξῃς ἀμέσως τὸ γιατρό. Ἄν ἦτανε μέσα στὴν κάμαρα τοῦ, ἔπρεπε (see Lesson 15, § 2, p. 135) ν(ά) ἀκούσῃ ὅλη τὴν κουβέντα μας.

Exercise 52.

Do not take my words ill, Leonidas; they are the words of an honest friend. It is snowing? No, it is not snowing, it has been raining. It would be well if it snowed. The cold has begun, it froze last night. It seems to me that it will freeze only a few days; at this time of the year the weather will soon be milder. What is up here, why are you all so excited? Day breaks, let us get up. There is a reward in the world to come (= the other world). I hope it will not be so cold to-morrow, otherwise I must stay at home. Does it not appear to you as if (πῶς) it were (= is) much hotter to-day than yesterday? If I chance to pass by his house, I will give him your commission. It so happened that neither of them had (any) money with him. Is not my promise enough for you? He ought not to have believed that. What does it matter to me what he does? He has long ceased to be my friend. There is no doubt that the question is now only a misunderstanding between them. Children must honour and love their parents. You must be silent when others speak. I had to interrupt my work.

Reading.

Τὸ μαρμαρωμένον καράβι. (Continued.)

Ἦτανε χρόνια στὸν τόπο μας ποῦ οἱ ἄνθρωποι ἦταν δοῦλοι σὰν ζῶα, ποῦ τὰ δυστυχισμένα χωριά μας ἐδουλεύανε

νυχταμέρα σάν σκυλιά γιά λίγους, ποῦ ἐρημόνανε ἄσπλαγχνα τὰ πλούτια τοῦ νησιοῦ μας. Δέν ἐφθανε ὅμως τὸ κακό, ποῦ εἶχαν οἱ δυστυχισμένοι χωρικοί μας ἀπὸ τὲς ἐξουσίες τοῦ τόπου, ἀλλὰ καὶ ξένοι ὀχθροί¹ κάθε λίγο ἐρημόνανε τ' ἀνθοστολισμένα² καὶ πλούσια χωριά μας. Σ' ὅλες αὐτὲς τὲς δυστυχίες καὶ λύπες ὁ χωρικός μας τότες ὡς σύντροφο παρηγοριὰ κ' ἐλπίδα του εἶχε τῇ θρησκείᾳ του κι' αὐτὴ ἐπίστευε καὶ ποθοῦσε στὴν καρδιά του, ἐνῶ μέσα στὴ χώρα ἄπιστα καὶ γιὰ διασκέδασι τὴν καταπατοῦσαν. Οἱ παπάδες ἐκεῖνο τὸν καιρὸ ἦταν οἱ δάσκαλοι ἀπὸ τὰ γράμματα καὶ ἀπὸ τῇ θρησκείᾳ. Ἡ προσευχὴ καὶ οἱ ψαλμοὶ ἦταν ἡ ἀληθινὴ σοφία τους· ἡ ἅγιος εἰκόνες ἡ παρηγοριὰ, ἡ ἐλπίδα τους καὶ τὰ ἐρημοκλήσια τὰ καταφύγια τῆς καρδιᾶς των.

Στὴ δύσι τοῦ νησιοῦ μας, ἀντικρὺ ἀπὸ τὸ ἀνοιχτὸ πέλαγος, κοντὰ στὸ ἀκρογιάλι, σ' ἓνα βράχο δροσολουσμένο³ ποῦ ἔχει δεξιὰ ζερβυὰ ἀνθοστολισμένους κάμπους καὶ περιβόλια ἦτανε καὶ εἶναι στηλωμένο καὶ ὀλομόναχο τὸ ξακουσμένο στὸν τόπο μας μοναστῆρι τῆς Παλαιοκαστρίτσας.

1. for ὀχθροί enemies. 2. covered with flowers. 3. bathed in dew, dewy.

TWENTY-SECOND LESSON.

Adverbs.

Adverbs serve for the closer defining of an act, state, or quality according to place, time and manner (where, when, how). They are specially joined with verbs, adjectives, or other adverbs.

Most adverbs are derived from other parts of speech, but a few are original (root words). All adverbs are indeclinable; many of them, in particular those derived from adjectives, may be compared.

§ 1. Adverbs derived from Adjectives.

As a rule, the accusative plural of the adjective serves for an adverb; as καλὰ well, thoroughly, ἀκριβὰ dear, φθηνὰ cheap, ἄσχημα nastily, in an ugly manner, γερμανικά in German, ἐλληνικά in Greek, βέβαια certainly, φαρδυὰ widely, μακρὰ afar, widely.

The same is true of the comparative: hence καλλίτερα or π(λ)ιὸ καλὰ better, ἀκριβότερα or π(λ)ιὸ ἀκριβὰ dearer, μακρύτερα or π(λ)ιὸ μακρυνὰ further.

The superlative is formed by putting τὸ π(λ)ιὸ before the comparative in -τερα; here the acc. singular neuter is often found in place of the plural. E.g. τὸ π(λ)ιὸ καλλίτερα or καλλίτερο best, τὸ πιὸ μακρύτερα or μακρύτερο furthest.

1. Exceptions in the popular language.

a. Sometimes the literary adverbial form in -ως is found instead of α, as ἀμέσως immediately, ἕως perhaps, εὐχαρίστως gladly, δυστυχῶς unfortunately, and in forms of greeting καλῶς (as καλῶς τὸνε etc.).

b. In agreement with the literary language, some words use the neuter singular instead of plural: πολὺ very, (ὀ)λίγο little, a little, τόσο so, so much, ὅσο as, πόσο how much? μόνο (or μονάχα, μοναχά) only, ὅλο altogether, always, παραπολύ too, too much.

Besides πολὺ we often find πολλά, besides (ὀ)λίγο very often λιγάκι a bit, a little bit.

2. Instead of πολὺ very, the positive degree is often repeated to express a high degree; as:

Μιλᾷ πολὺ καλὰ or καλὰ καλὰ γερμανικά.

He speaks German very well.

3. If ὅσο be followed by an adjective or adverb and (ἡ)μπορῶ I can, the adjective or adverb is put in the comparative; the same is done after the phrases ὅσο τὸ δυνατό, ὅσο εἶναι δυνατό as far as possible. E.g:

Δώσέ μου ὅσο μπορείς περισσότερο.

Give me as much as you can.

Γράψε ὅσο μπορείς or ὅσο τὸ δυνατό καλλίτερα.

Write as well as you can.

§ 2. Numeral Adverbs.

Adverbs which answer the question How often, are expressed by (ἡ) φορά (time) with the cardinal number: μιὰ φορά once, δύο φορές twice, τρεῖς φορές thrice, ἑκατὸ φορές a hundred times, χίλιες φορές a thousand times, πολλές φορές and συχνά often. Καμμιά φορά = ever, once, ἄλλη φορά another time.

First, at first is *πρῶτα*, — secondly *δεύτερα* etc., last *τελευταῖα*, — before *πρωτῆτερα*, — after, later *ὕστερα*, *κατόπι*. *Πρῶτα πρῶτα* first of all, very often *συχνά πυκνά*.

§ 3. The other Adverbs,

which are often original and form the basis of adverbial phrases, are divided into those of Place, Time, Manner, Quantity and Degree, Affirming and Denying.

1. Adverbs of Place.

ἄλλοῦ elsewhere, elsewhere.

ἀνάμεσα amongst them.

ἀντίκρυ, *ἀντικρύς*, *ἀπέναντι*
opposite.

ἀριστερά, *ζερβά*, *ζερβυά* left,
to left.

δεξιά right, to right.

δίπλα near.

ἔδῳ, *᾽δῳ* here, hither.

ἐκεῖ, *᾽κεῖ*, *αὐτοῦ* there, thither.

ἐμπρός, *μπροστά* in front;
ἐμπρός also means: On-
wards! Come in!

ἔξω, *᾽ξω* outside: get out!

ἐπάνω, *ἀπάνω* up, above.

κατόπι behind, then, after.

κάπου somewhere, some-
whither.

τὸν κατήφορο down-hill.

τὸν ἀνήφορο uphill.

κάτω, *κάτου* under, down.

κοντά, *σιμά* near.

μακριά far.

μέσα in, within.

(ὀ)πίσω, *πίσου* behind, back,
backwards.

παντοῦ every-where.

παράμερα aside, apart, out
of the way.

πέρα over there, yonder;

ἔδῳ πέρα over here, *ἐκεῖ*

πέρα over there, *πέρα πέρα*
right through, out and out.

ποῦ where? whither?

ποῦ, *ὅπου* (rel.) where, whither.

σπίτι at home.

τριγύρω, *ὀλόγυρα* round,
about.

χάμω, *χάμου*, *κατὰ γῆς* on
the ground, down.

Πουθενά, also *πούπετα*, *πούποτε*, means a. in affirmative sentences any, anywhere, anywhither; b. with a negative verb (*δὲν*, *μὴ[ν]* . . . *πουθενά* etc.) and alone in answers, nowhere, nowhither. Compare the use of *κανένας*, *δὲν* . . . *κανένας* Lesson 18, p. 155.

a. As the above examples show, the popular language has no form to distinguish where from whither; we say therefore *εἶμαι* (*ἐ*)*δῳ* I am here, *ἔλα ᾽δῳ* come here, *εἶναι* (*ἐ*)*κεῖ* he is there, *πᾶμε ἐκεῖ* let's go there, *εἶναι ἀπάνω* he is above, upstairs, *ἔλα ᾽πάνω* come up.

But place whence is expressed by prefixing *ἀπό* to the adverb; as: *ἀπ(ὸ) ἔδῳ*, *ἀπὸ δῳ* from here, hence, *ἀπ'*

ἐκεῖ from there, ἀπὸ μακρὰ from afar, ἀπὸ ἑπάνω from above, down, ἀπὸ μέσα from within, out, ἀπὸ ποῦ from where? whence? ἀπὸ κάπου from some place.

b. In a comparative sense, many of these adverbs are compounded with παρά; as: παρακάτω further down, lower down, παραπάνω further up, higher up, παραμέσα further in, παραέξω further out, παραπέρα further over.

In sums and payments παραπάνω means more, too much; as:

Μοῦ (ἐ)πλήρωσες (μὲ τὸ) παραπάνω you have paid me too much.

2. Adverbs of Time.

ἀκόμα still, yet, besides; alone as an answer: Not yet.	μόλις, ὅτι scarcely, just.
ἀντάμα together.	πάλι again.
ἀμέσως, εὐθύς at once, immediately.	ὄλο, ὀλοένα always, on and on.
ἀπόψε this evening, yesterday evening, last night.	πάντα, πάντοτε always; γὰρ πάντα for ever.
ἀργά late, slow.	πέρ(υ)σι last year; προπέρσι the year before last . . , ἀντι-προπέρσι three years ago.
ἀργότερα later, after, slower.	πιά, πλιά already; δὲν (μὴ) . . . π(λ)ιά no more.
αὔριο to-morrow, μεθαύριο the day after to-morrow.	πότε; when? πότε (καὶ) πότε now and then often; ὅποτε (rel.) whenever.
(τὸ) ἐξῆς as follows, next; στὸ ἐξῆς in the future, henceforth.	πρωτῆτερα, ἀρχήτερα before, earlier.
(ἐ)νωρίς early, in time; ἐνωρίτερα earlier.	πρωί early in the morning.
ἔπειτα, κατόπι, ὕστερα later, after, then.	σήμερα to-day.
(ἐ)φέτος this year.	συχνά often; συχνὰ πυκνὰ very often.
(ἐ)χθές, (ἐ)ψές yesterday; προχθές the day before yesterday, lately; ἀντί-προχθες three days ago.	τότε(ς) then.
ὀσονούπω, σὲ (ὀ)λίγο, σὲ λιγάκι soon.	τέλος, τέλος πάντων last (of all), at last. δα'
κάπου κάπου, κάποτε sometimes, often.	τώρα now; τώρα (τώρα) this very minute; τώρα κοντά soon, in a moment; τώρα στὰ τελευταῖα quite soon.

Ποτέ means: a. ever, b. with δὲν, μή(ν) and alone in answers: Never. Compare πουθέν, p. 183.

Every day, daily = *κάθε ἡμέρα* (acc.), every week, weekly *κάθε (ἐ)βδομάδα*, every month, monthly *κάθε μῆνα*, every year, yearly *κάθε χρόνο*.

Τὸ πρωῒ in the morning, *τὸ μεσημέρι* at midday, *τὸ βράδυ*, *τὸ ἑσπέρας* at evening, *τῇ νύχτᾳ* at night, *τοῦ χρόνου* next year, *τοῦ λοιποῦ* in the future, henceforth.

a. From such a time on is *ἀπό*; e.g. *ἀπὸ σήμερα* from to-day, *ἀπὸ τώρα* from now on, *ἀπὸ τότε(ς)* from then, after that. Often *τά* is put between the two words, as *ἀπ(ὸ) τὰ σήμερα*, *ἀπ' τὰ τότε(ς)*.

b. Some adverbs of time may be doubled to express a high degree; as: *πρωῒ πρωῒ* very early in the morning, *τὸ βράδυ βράδυ* (very) late in the evening.

3. Adverbs of Manner, Quantity and Degree.

ἄλλοιῶς, *ἄλλοιῶτικα* otherwise.

ἐπίσης, *παρομοίως* equally, similarly.

ἐπίτηδες on purpose.

ἔτσι there; *ἔτσι κ' ἔτσι* moderately.

ἔξαφνα, *ἄξαφνα*, *ξαφνικά*, *αἰφνης* suddenly; all at once, unexpectedly; for example.

ἴσως, *τάχατε(ς)*, *τάχατις*, *μή(ν)*, *μήπως* perhaps, doubtless.

καί also.

κι' ὅλα, *κιόλα(ς)* besides, into the bargain, in general. *κάπως* somehow.

πεζῇ, *μέ τὰ πόδια* on foot.

καβάλλα on horseback.

βερεσέ on credit.

λοιπόν then.

γιατί (διὰ τί); why? where-
χάρισμα, *τζάμπα* for nothing, gratis.

(ἀ)πάνω κάτω about.

σχεδόν almost.

πολύ much, very.

τὸ πολύ highly, very highly.

παραπολύ too (much).

τούλάχιστο(ν) at least.

πράγματις in fact.

μαζί (also written *μαζῇ*, *μαζῆ*, *μαζύ*) together.

σιγά gently, quietly; *σιγά*

σιγά by degrees.

σταυροπόδι with crossed legs.

μονορροῦφι in one pull or swallow.

τοῦ κάκου in vain.

διὰ μιᾶς, *μέ μιᾶς* suddenly, all at once.

χωρίς ἄλλο unconditionally, undoubtedly.

πῶς; how?

ὅπως, *καθώς*, *σάν* as.

θέλοντας καὶ μὴ θέλοντας willy nilly, whether he will or no.

'How' before adjectives or adverbs is *τί* or *πόσο*, 'so' with the same is *τόσο*; as: how beautiful *τί ὥραῖα*, *πόσο*

ώραῖα, she is so ugly (that . . .) εἶναι τόσο ἄσχημη (ποῦ νά . . .). So much = τόσος or τόσο πολὺς.

4. Affirmative and Negative.

ναί yes.

μάλιστα certainly, yes.

βέβαια, βέβαι', βεβαίως cer-
tainly.

ὄχι no, not (see Lesson 7,

§ 2).

ὄχι δά why, no.

'Not' before a verb is δέν or μή(ν); see Lesson 7, § 2. Μή(ν) is prohibitive, that is, it goes with the imperative and with νά; also with the participle, as:

Μὴ ἀκούοντας σὲς συμβουλές του.

Not listening to his advice.

Not at all, by no means = δέν καθόλου or δέν . . . διόλου or μή(ν) . . . καθόλου, μή(ν) . . . διόλου; as:

Καθόλου δέν τὸ πιστεύω I don't believe that at all.

Δέν τὸ εἶπα διόλου I did not say any such thing.

In answers, alone, καθόλου and διόλου even without particle of negations: Not at all; as:

Τὸ ξέρεις; Καθόλου. Do you know that? Not at all.

Βεβαίως αὐτὰ τὰ πράγματα τὰ ξέρεις ὅλα. (answer) Καθόλου.

Of course you know all these things. — Not at all, by no means.

Generally, καθόλου and διόλου without negative mean altogether, on the whole.

Remarks.

1. Many adverbs not derived from adjectives may be used as adjectives when the article is prefixed; as:

Τὸ ἐξῆς παράδειγμα the following example.

Τὸ ἐπάνω πάτωμα the upper storey.

Τὸ κάτω πάτωμα the lower storey.

Οἱ τότε ἄνθρωποι the men of that time.

Or with article and without adjective, they are used as nouns; as:

Μοῦ εἶπε τὸ or τὰ ἐξῆς he told me what followed.

2. Greek often uses an adjective where English uses an adverb. In particular, numerals and adjectives that are associated with order or number, as πρῶτος, δεύτερος, τελευταῖος, also μόνος (μονάχος, μοναχός), must agree with

their noun, if they distinguish certain persons or things from one another; as:

Ἔρχομαι πρῶτος, τελευταῖος.

I come first (as the first), last.

Ἐγὼ παίζω πρῶτος, ὅστερα εἶναι ἡ σειρά σου.

I play first, then comes your turn.

Ἐγὼ μόνος μου (μονάχος, μοναχός μου) τὸ κατάφερα.

I did it by myself.

With the words εἶμαι I am, φαίνομαι I appear, μένω I remain, ζῶ I live, πεθαίνω I die and the like, the adjective is used when a quality of the subject is expressed, the adverb when it is the manner of being and so forth. Thus:

Εἶναι καλός he is good.

Εἶναι καλά he is well.

Πέθανε ἡσυχος he died peaceful.

Πέθανε ἡσυχᾷ he died peacefully.

There are sometimes difficulties in translation, because the English adjective and adverb have often the same form.

Words.

τὸ δαχτυλίδι	finger-ring	ἐπιθυμῶ, -έω	wish
ἡ δασυκάλα(ισσ)α	teacher f.	μελετῶ, -ᾶω	study, plan
ἡ καταχνιά,	cloud	δυσκολεύω	caused difficulties;
πάχνη		-ομαι	find difficulties
πυκνός, -ή, -ό	thick, close packed	βασανίζω	plague, torment;
ἡ προφορά	pronunciation	-ομαι	plague oneself.
καταφέρ(ν)ω	accomplish,		
	bring off		

Exercise 53.

Ὁ φίλος μου εἶναι τώρα στὴ Βιέννη, ἀπ' ἐκεῖ μοῦ ἔγραψε προχθές. Πήγαινε ἐμπρός, μὴ μένης (ὁ)πίσω. Ἦτανε μιὰ φορὰ κ' ἕναν καιρὸ ἕνας βασιληᾶς καὶ εἶχε δυὸ γιουὺς καὶ τρεῖς κόρες. Σήμερα δὲ(ν) μπορῶ νὰ σὲ ἐπισκεφθῶ οὔτε αὔριο, μὰ μεθαύριο θάρθω (I will come) χωρὶς ἄλλο. Κάθεται ἀντικρὺ στὸ θέατρο, τὸ σίτι τοῦ ἔχει ἀπάνω δυὸ μεγάλα μπαλκόνια. Τώρα τὸν βλέπω μόνο κάπου κάπου, ἐνῶ (while) πρωτύτερα τὸν ἔβλεπα συχνά, σχεδὸν κάθε ἡμέρα. Τίποτα δὲ μοῦ ἔστειλε ἀκόμα, οὔτε μοῦ ἀπάντησε. Ἐχασε τὸ δαχτυλίδι τοῦ καὶ πούθενά δὲν ἤμπόρεσε νὰ τὸ βρῇ (find). Ποῦσαι, Γιάννη, δὲν ἔρχεσαι τέλος πάντων; Τώρα ἀπαντᾷς ἕνα τέταρτο τῆς ὥρας «ἀμέσως, εὐθύς», ἀλλὰ

δὲν ἔρχεσαι καθόλου. Γράφω τακτικὰ στὴ μητέρα μου, κάθε μῆνα τῆς γράφω τοῦλάχιστον δυὸ φορές. Πρῶτα πρῶτα κάμετε τὴ δουλειά σας κ' ἔπειτα (ὕστερα) παίξετε. Βεβαίως (βέβαια) τὸ ἔκαμε ἐπίτηδες καὶ δὲ θὰ τὸν συ(γ)χωρέσω. Εἶναι ἀπάνω ὁ ἀδελφός μου; "Οχι, εἶναι κάτω. Ὁ καιρὸς περνᾷ γλῆγορα (γρήγορα). Τὸ γράμμα του ἦτανε πολὺ ἄσχημα γραμμένο. Τὸ γαϊδοῦρι περπατᾷ ἀργά, πολὺ ἀργότερα ἀπ' τὸ ἄλογο. Πῶς πρέπει νὰ στρήψω, δεξιὰ ἢ ἀριστερά; Γύρισε δεξιὰ, ὁ δρόμος αὐτὸς εἶναι κοντήτερος. Εἶναι καλλίτερα σήμερα ὁ ἀδελφός σου; Δυστυχῶς ὄχι· ὁ γιατρὸς λέ(γ)ει, πῶς θὰ μείνῃ στὸ κρεββάτι μιὰ ἐβδομάδα ἀκόμα, ἴσως καὶ περισσότερο. Τίποτα δὲ δίνομε (we give) εὐκολώτερα καὶ προθυμότερα ἀπὸ συμβουλές. Ἦτανε ἄρρωστη βαρυά, τώρα εἶναι καλλίτερα. Δέ(ν) μιλάς διόλου (or καθόλου) νόστιμα or ὅπως πρέπει.

Exercise 54.

Speak gently, not so loud. You go (περπατῶ) too slow, go quicker, go as quick as you can. My cousin seldom writes to me, perhaps two or three times a year. I have very often advised him, but unfortunately he has not listened to me. He has bought the house cheap, dear. How hast thou slept? I thank thee, very well. He lives far from here. Do you speak French? Yes, a little. How is your father to-day? Happily he is much better. Of all the pupils, George reads and writes best. I heard everything exactly from there on. Have you ever heard any more of him? No, never; I hope however to hear something of him soon. Even Greek stories often begin with the words: Once upon a time. I sat (καθόμουνα) outside by the coachman, the ladies sat inside in the carriage. The two young (people) are always together. He is not at home, he has not returned home since this morning. Never shall I forget this beautiful city. My servant has 15 francs a month wages. Our teacher is often very strict. The cloud became thicker by degrees. That is utterly impossible. I pray thee to visit me this evening. From here I cannot hear him, he is too far. I had not heard anything more from our friend for a long time (see Lesson 6, p. 68). Thou art very late, we have waited a long time for you. Have you my stick by any chance (= perhaps)? I have been looking for it everywhere

this half hour, but find (βρίσκω) it nowhere. I do not wish it by any means.

Conversation.

Μιλεῖτε γερμανικά, κύριε;
Θά ἔχετε χωρὶς ἄλλο λίγο καιρὸ
ποῦ τὰ μαθαίνετε, καὶ ἴσως
δυσκολεύεσθε μὲ τὴν προφορά.

Ἡ γραμματικὴ τῆς γερμανικῆς
γλώσσας καὶ ἡ σειρὰ τῶν λέξεων
σᾶς βασανίζουν λοιπὸν καὶ σᾶς
κάνουν τῆς δυσκολίες.

Τὰ μιλῶ δυστυχῶς πολὺ ὀλίγο.
Ὅχι δά, κύριε· ἡ προφορά δὲ(ν)
μοῦ φαίνεται τόσο δύσκολη, τὴν
ἔμαθα ἄρκετὰ καλὰ, ὅπως μοῦ
εἶπανε (said) κάποτε Γερμανοί.
Ἰσα ἴσα αὐτὸ εἶναι, κύριε· δυὸ
χρόνια τώρα μελετῶ ὁλόένα τοὺς
κανόνας τῆς γραμματικῆς καὶ
ποτὲ δὲν τὸ καταφέρνω νὰ μιλῶ
σωστά.

Reading.

Τὸ μαρμαρωμένο καράβι. (Continued.)

Στὸν καιρὸ τῆς δυστυχιάς, τῆς φτώχειας, τῆς κλεψιάς
καὶ τῆς ἀθεοφοβίας τὸ ἅγιο τοῦτο μοναστήρι ἦτανε γιὰ τὰ
πολύπαθα χωριὰ διαμάντι σὲ σκοτάδι, ἀστροφεγγιὰ σὲ μαυ-
ρίλα. Μὰ κι' αὐτὸ μὲ ὅλη τὴν ἱερὰ δύναμι ποῦ εἶχε δὲν
μπόρεσε νὰ γλυτώσῃ ἀπὸ τὰ πάθια αὐτοῦ τοῦ καιροῦ. Γιατὶ
ἐχτὸς ἀπὸ τοὺς φόρους ποῦ πλήρωνε στὲς ἀρχές, φόρο δου-
λικὸ καὶ βαρὺ ἐπλήρωνε σ' ἐχθρούς, ποῦ κάθε μέρα ἐλήστευαν
ἄκοπα τὸ ἐρημικὸ κι' ἅγιο τοῦτο μοναστήρι. Ληστὰδες¹ τῆς
Ἀρβανιτιᾶς καὶ κλέπτες θαλασσινοὶ Ἀλγερεῖνοι ἤσυχα δὲν
τ' ἄφηναν.

Μιὰ Κυριακὴ πουρνὸ πουρνό², ποῦ ἀκόμα ἡ καταχνιά
ἐγλειφε τὴ θάλασσα καὶ ἡ φύσις ὅλη ἄρχισε νὰ στολίζεται
γιὰ νὰ φανερωθῇ μ' ὅλα τὰ κάλλη τῆς στὸ φῶς τοῦ ἡλίου,
ποῦ τὰ πουλιά μὲ δροσολοισμένα φτερά ἐβγαίναν³ χαρού-
μενα ἀπ' τὲς φωληές των γιὰ ν' ἀρχίσουν τ' ἀτέλειωτα τρα-
γούδια τους καὶ ἡ γλυκόφωνες καμπάνες τοῦ μοναστηριοῦ
ἐσήμειναν τὸν πρωινὸ ὄρθρο⁴, μέσα στὴν καταχνιά, στὰ
θαλασσοφουσκιωμένα κύματα, στὸ ἀνοιχτὸ πέλαγο ἐφαινό-
τανε νὰ ἔρχεται μὲ βία καὶ μὲ τὰ πανιὰ ἀπλωμένα καὶ τὰ
κατάρτια γυρτὰ ἀπ' τὴ δύναμι τῶν πανιῶν ἓνα μαῦρο καράβι
σὰν κόλασι.

1. ληστής, ὁ robber, pl. οἱ ληστές, ληστὰδες. 2. quite early.
3. βγαίνω go out, come out. 4. matins.

TWENTY-THIRD LESSON.

A. Conjunctions.

Conjunctions serve to join single words or phrases or sentences together. By their form they divide into two classes, Simple (one word) and Compound; by their meaning into co-ordinating and subordinating.

1. Co-ordinating Conjunctions:

καί (κι, κ') and; καὶ . . καί both . . and;
 ὅχι μόνο . . ἀλλὰ καί not only, but also;
 μόλις . . καί scarcely . . when;
 μὰ, ἀλλά but;
 ὅμως however;
 σάν, καθώς, ὅπως as, just as;
 ἤ or; ἢ . . ἤ either . . or;
 δηλαδή namely, that is;
 λοιπόν, τὸ λοιπόν then, consequently, so;
 μολταῦτα (μὲ ὅλα ταῦτα) in spite of that, all the same;
 πότε . . πότε now . . now;
 οὔτε, μήτε not yet;
 οὔτε . . οὔτε, μήτε . . μήτε neither . . nor;
 ἀμὴ however;
 παρὰ (after negatives) except, (after comparatives) than;
 γιατί, lit. διότι for, because.

2. Subordinating Conjunctions:

νά that, to (inf.);
 πῶς, ὅτι that, to (inf.);
 μή(ν), νὰ μή(ν), μήπως to (inf.) after a verb of fearing;
 ποῦ that, to (inf.);
 ποῦ (ὡς ποῦ), ποῦ νά so that;
 ὡς ποῦ, ὡς ποῦ νά until;
 γιὰ (διὰ) νά, ὅπως in order that;
 ἐπειδὴ(ς) because;
 γιατί, lit. διότι because, since;
 ἐνῶ while;
 μολονότι (μὲ ὅλον ὅτι), ἀγκαλά although;
 ἂν a) whether; b) lit. ἐάν, ἂν if, in case (that);
 ὅταν when, at that point of time when, as;
 σάν, καθώς = ὅταν when, as;

σάν νά as if;
 ἄμα as soon as;
 ἀφοῦ (a) after; (b) since, because;
 ἀντίς νά instead of (inf.);
 παρὰ νά than (inf.);
 πρὶν νά, προτοῦ νά before;
 χωρὶς νά without (inf.).

Remarks.

1. The conjunctions do not affect the order of words, which is much the same as in English. E.g.:

Περίμεινε λιγόνκι, γιὰ νά τελειώσω πρῶτα τὸ γράμμα μου.
 Wait a little, that I may finish my letter first.

Ἄν ἔλθῃ ὁ φίλος μου or ἂν ὁ φίλος μου ἔλθῃ.
 If my friend comes.

2. Ὅμως (however) in the popular language is mostly, but not always, put after one or more words of its sentence. It gives a stronger contrast than ἀλλά and μά.

3. Σάν, καθὼς, ὅπως (as, like as, just as) couple both sentences and single words, but σάν is most common for single words. E.g.:

Ὅπως, καθὼς σὰς εἶπα as I told you.

Τὰ παιδιὰ ἔτρεμαν σάν (καθὼς, ὅπως) τὰ φύρια the children trembled like fish (i.e. like aspen leaves).

Μιλᾷ γερμανικὰ σάν (καθὼς, ὅπως) Γερμανός.
 He speaks German like a German.

4. Οὔτε and μήτε are used without distinction in all kinds of main and subordinate sentences, in the popular language (but not so in the literary style). If they follow the verb, another negative must go before it; if they precede the verb, it needs no other. Thus:

Οὔτε or μήτε σταλίτσα ἔμεινε στὸ ποτήρι.
 Not a drop remained in the glass.

But: Δὲν ἔμεινε οὔτε (μήτε) σταλίτσα στὸ ποτήρι.

The same is true of οὔτε . . οὔτε, μήτε . . μήτε. Thus:

Οὔτε (or μήτε) μικρὸς οὔτε (μήτε) (ὁ)ψηλὸς εἶναι.
 He is neither short nor tall.

But: Δὲν εἶναι οὔτε (μήτε) μικρὸς οὔτε (μήτε) ὁψηλός.

If οὔτε, μήτε are followed by some Imperative, νά is put before it; as:

Μήτε (οὔτε) τὸ ἓνα μήτε (οὔτε) τὸ ἄλλο νά τοῦ δώσης.
 Give him neither the one nor the other.

But: Μὴν τοῦ δώσης μήτε (οὔτε) τὸ ἓνα μήτε (οὔτε) τὸ ἄλλο.

5. Καί (and) is often used in the popular language to set sentences side by side, although logically one may be subordinate to the other, which English would express by the infinitive, or because, since, and the like. Thus:

Τί ἔχεις καὶ γελᾷς; What have you to laugh at?

Καί is thus especially common:

after πηγαίνω I go, τρέχω I run, σπεύδω I haste, πετώ, -άω I fly, haste; e.g.:

Πηγαίνω (τρέχω etc.) καὶ φέρνω τὸ γιατρό.
I go post haste for the doctor;

after verbs of physical feeling, such as seeing and hearing, when the following sentence is logically subordinate to the first verb, and expressed by the infinitive in English, or by 'that', 'how', or when it might be an extension or description of subject or object. Thus:

Εἶδα τὸ λωποδύτη καὶ ἔβαλε τὸ χέρι του στὴν τσέπη τοῦ κύριου.
I saw the thief put his hand into the gentleman's pocket.

Τὴν ἄκουσα καὶ τραγούδησε ὡραῖα.
I heard her singing beautifully.

Ἦύραμε τὸν ἄρρωστο φίλο μας καὶ καθότανε στὴν πολτρόνα.
We found our sick friend sitting on the chair;

after the Imperative (especially when negated), to introduce sentences of cause, consequence etc.; as:

Μὴν ἀργήσης καὶ σὲ περιμένουμε.
Don't stay late, as we shall wait for you.

Μὴ φωνάζης καὶ κοιμᾶται τὸ παιδί.
Don't cry out, for the child sleeps.

Μὴ λέγῃς τέτοιες κουταμάρες καὶ νομίζει ὁ κόσμος πῶς τρελλάθηκες do not say such foolish things, so that people will think you have gone mad.

Other constructions may often be used for καί; as: πηγαίνω γιὰ νὰ φέρω (φωνάζω) τὸ γιατρό, — μὴ φωνάζης, γιατί κοιμᾶται τὸ παιδί. It has been said already that πῶς or ὅτι are the rule after verbs of physical feeling; but νὰ can also be used, as εἶδα τὸ λωποδύτη νὰ βάλῃ τὸ χέρι etc.

Μόλις (scarcely) followed by καί is to be rendered 'scarcely . . when'; as:

Μόλις εἶδε τὸν κλέφτη καὶ ἐφώνησε βοήθεια.

He had scarcely seen the thief, when he called for help.

6. On the use of νά, — πῶς, ὅτι, — μή(ν), νὰ μή(ν), μήπως see Lesson 15, § 1; on νά see further below, under 12.

Ποῦ, also ὅπου answers to that, since, because, or the infinitive after verbs of emotion; here γιατί (διότι) may also stand. E.g.:

Χαίρω, ποῦ (ὅπου, γιατί) σέ βλέπω καλά.

I am glad to see you well (that I see, etc.).

Λυποῦμαι πολύ, ποῦ (γιατί) δὲν μπορῶ νὰ σᾶς βοηθήσω.

I am very sorry that I cannot help you.

That, so that, expressing a result or consequence, is to be rendered by ποῦ, also ὡς ποῦ, with the indicative when it refers to the past, but by ποῦ νά with the conjunctive (present or aorist) when it refers to something present or future. Similarly until, before is ὡς ποῦ with the indicative for things past, ὡς ποῦ νά with conjunctive for present and future. E.g.:

*Ήτανε τόσο ἄρρωστος, ποῦ δὲν ἐμπόρεσε νὰ βγῇ (ἔξω).

He was so ill that he could not go out.

*Ἐχω τόσες σκουτούρες, ποῦ νὰ γάσω τὸ νοῦ μου.

I have so many pains that I am losing my wits.

*Ἐτρεξε, ὡς ποῦ τὸν ἔφθασε.

He ran until he caught him up.

Τρέχα ὡς ποῦ νὰ τὸν φθάσῃς.

Run till you catch him up.

Θέλει πολλή ὥρα, ὡς ποῦ νὰ ἀποφασίξῃ.

He wants a long time before he can finish it.

7. That, in order that (purpose or goal) is translated by γιὰ (διὰ) νά or ὥπως with conjunctive; as:

*Ἐρχομαι, γιὰ νὰ (ὥπως) σοῦ ᾠῶ I come to tell you.

Θὰ πάω μαζί σου, γιὰ νὰ μὴ χάσῃς τὸ δρόμο.

I will go with you, that you may not lose the way.

8. For ἂν = if, in case that, see Lesson 15, § 2.

*Ἄν must be distinguished from ὅταν when. *Ἄν denotes a condition or assumption; as ἂν γράψῃ if he write. *Ὅταν denotes only point of time, as ὅταν γράψῃ when he writes; it takes the conjunctive. E.g.:

Μὴ μὲ διακόψῃς, ὅταν μιῶ.

Do not interrupt me when I speak.

*Ὅταν also means after, referring to the past, and then it takes the indicative; as:

*Ὅταν (ἐ)βγήκε when he went out.

*Ὅταν συνέβηκε τοῦτο after this happened.

9. *Ἄν whether and ὅμα as soon as take the indicative (compare ποῦ, ποῦ νά, — ὡς ποῦ, ὡς ποῦ νά), if

the sentence they introduce refers to the past; but the conjunctive (present or aorist) if it refers to present or future. But the future may also follow ἄν referring to the future. Thus:

Δὲν ξέρω, ἄν εἶπε τὴν ἀλήθεια.

I do not know whether he has spoken the truth.

Δὲν ξέρω, ἄν λέγῃ πάντα τὴν ἀλήθεια.

I do not know whether he always speaks the truth.

Ρώτησέ τον, ἄν θ' ἀπαντήσῃ αὔριο.

Ask him if he will answer to-morrow.

Ἄμα ἔλαβα τὸ γράμμα σου, σοῦ ἀπάντησα.

As soon as I received your letter, I answered it.

Φώναξέ με, ἔμα ἔλθῃ ὁ φίλος μου.

Call me as soon as my friend comes.

Ἄμα γυρίσωμε σπίτι.

As soon as we return home.

Similarly ἄφοῦ, in the sense of after, takes the conjunctive, if it denotes something future which is to go before the act of the main sentence; e.g.:

Μόνο ἄφοῦ λάβωμε τὰ χρήματα, θὰ κάμωμε τὸ ταξεῖδι.

Only after we receive the money, will we make the journey.

Ἄφοῦ τελειώσω τὴν ἐργασία μου, θὰ κάμωμε τὸν περίπατό μας after I have finished my work, we will take our walk.

If the past be referred to, Greek uses the aorist indicative when we use the pluperfect; as:

Ἄφοῦ τὸ ἄκουσε, βγήκε.

After he had heard that, he went out.

Ἄφοῦ ἔπαψε ἡ βροχή after the rain had stopped.

In the meaning For, because, ἄφοῦ takes the indicative; as:

Μὴν ἔλθῃς, ἄφοῦ δὲ(ν) θέλεις.

Do not come, since you do not want to come.

Σώπα, ἄφοῦ δὲν μπορείς νὰ μιλάῃς σωστά.

Be silent, since you cannot speak aright.

10. Ἄντις νά, παρὰ νά, πρὶν or προτοῦ νά, χωρὶς νά generally take the conjunctive; as:

Εἶναι παραπολὺ φιλάργυρος γιὰ νὰ τὸ δώσῃ.

He is much too greedy to give it.

Χωρὶς νὰ χτυπήσῃ τὴν πόρτα, μπήκε.

Without knocking at the door, he came in.

But the aorist indicative may be used, when it is desired to bring out the time of the act, as having not occurred before something else; as:

Χωρίς νά χτυποῦσε τὴν πόρτα, μπῆκε.

Without having knocked at the door, he came in.

After νά and all its compounds, the proper negative is always μή(ν), whether indicative or conjunctive follow; as:

Ἄντις νά μὴν τὸ δώσῃ instead of not giving it.

Ἄντις νά μὴν τὸ ἔδινε instead of not having given it.

11. Σὰν νά takes the imperfect or pluperfect indicative; as:

Φωνάζεις ἐδῶ πέρα, σὰν νά ἦσουν ἀφέντης.

You go shouting about as if you were a grand gentleman.

After χαμόνομαι I make myself as though, I act as if, and after φαίνεται it appears (as though), follows not σὰν νά, but πῶς or ὅτι with indicative; as:

Καμόνεται, πῶς (ὅτι) δὲν ἀκούει.

He makes as though he did not hear.

12. Besides what has been said of νά (Lesson 15) the following may be added.

a. In wishes (would that, O that) νά takes the conjunctive to express a wish that may be fulfilled, but the imperfect indicative if the wish cannot be fulfilled. Usually a particle such as ἄμποτε(ς), μακάρι precedes νά. The negative of a wish clause is μή(ν), as always with νά (see under 10). E.g.:

Νά μὲ ἄκου(γ)ς would that he could hear me!

Ἄμποτε(ς) νά ἔλθῃ (ν᾿ῤῥθῇ) would that he might come!

Μακάρι νά ἐξοῦσε ἀκόμα ὁ ἀδελφός μου.

Oh, if only my brother were yet alive!

Ἄμποτε(ς) νά μὴν ἔφευγε.

If he only were not gone away!

b. In doubtful questions, when the speaker hesitates what he is to do, as after real interrogatives, νά follows with conjunctive or (for past events) indicative, in sentences that are not formally connected, with which some verb of questioning or doubt or wish may be understood. In English may, can, shall, am I, with the infinitive, express this idea. E.g.:

(Εἶναι καλὸ, σωστὸ) νά τὸ λέμε; are we to tell it?

Νά σοῦ πῶ ὅλη τὴν ἀλήθεια;

Shall I tell you the whole truth?

(Θέλετε, διατάζετε) νά σᾶς φέρω ἓνα κρασί;

May I offer you a glass of wine?

Τί νά κάμω. τί νά κάμωμε; what shall I do, can we do?

Ποῦ νὰ πᾶμε; where are we to go?

Ποῦ νὰ πῆγε; where can he have gone?

Ποιὸς νὰ εἶναι; who may that be?

c. If the exclamatory νά there! be followed by a whole sentence, ποῦ is used, like our where or how; as:

Νά! ποῦ τὸν ρίχνω κάτω see how throw him!

Νά, ποῦ δὲν τὸν ἐδέχθηκε!

See, he has not received him!

B. Exclamations, Interjections, Greetings.

1. These express joy, pain, trouble, surprise, impatience, and other such things. The commonest are:

ἄ! ah! oh!

οὔφ! pouf!

ὦ! oh! O!

ἄχ! ὦχ! ah (grief)!

ὦ (with voc.)! O!

ἄλλοίμονο! alas! wellaway!

ἔ! αἴ! hey! hallo!

χά χά! haha!

βρέ! μπρέ! hey! you there!

σούτ! sh! still!

I say!

ντέ! but alas!

μπᾶ! oho! listen to that!

ἄι ντέ! τράβα ντέ! get out!

there now!

κρῖμα! pity! τί κρῖμα! what

μπράβο! bravo! certainly!

a pity!

2. Other like expressions are:

ἐμπρός! forwards! on! — come in! (at a knock)

βάρδα! take care!

ὀρίστε! please! ὀρίστε μέσα! please come in!

ὀρίστε; I beg your pardon? what do you wish?

ἀλήθεια; indeed? really?

ψέμματα! lies!

στάσου! (Imper. Aor. of στέκομαι) halt! stop!

ἔλα! (Imper. Aor. of ἔρχομαι) come along! — ἔλα

᾽δῶ! come here! — ἔλα ντέ! (impatient) come

now! — ἔλα δά! hoho! oho! oh, that's too bad!

ποῦσαι (ποῦ εἶσαι); (where art thou?) wait! hallo there!

ἀμέσως! anon! in a moment!

ἔφθασα! (I have come =) ready! at your service!

ζήτω! long live . . .!

(ὀ)γλήγορα! σύντομα! μάνι μάνι! hurry up! quick! cut it short!

σιγὰ σιγά! gently!

3. After νά! there! the noun is in the nominative (see p. 58); as:

Νά ὁ φίλος μας! there's our friend!

Νά ὁ Ἀνδρέας! here comes Andrew!

But the personal pronouns (enclitics) are in the accusative; as νά την(ε)! νά το! there she is! there it is! νά τους! there they are! But νά τος (αὐτός) may stand for νά τον(ε) (see p. 144).

4. The other greetings are:

καλημέρα (καλή [ῆ]μέρα)! good day!

καλησπέρα (καλή ἑσπέρα)! good evening!

καληνύχτα (καλή νύχτα)! good night!

ῥγεία σου! (health to thee!) greeting! fare thee well!

χαῖρε! χαίρετε! welcome! farewell!

καλῶς ὄρισες! welcome! glad to see you! καλῶς ὀρίσατε! be welcome!

καλῶς τὸν (e.g. φίλο, πατριώτη, Πέτρο)! welcome (my friend, countryman, Peter)! — καλῶς τὴν (e.g. Ἑλένη)! welcome, Helen! — And without a name: καλῶς τον(ε)! καλῶς την(ε)! or without καλῶς: (simple accus.) τὸ φίλο μου! (welcome to) my friend! τὸν κύριο Στεφανόπουλο! (welcome) Mr. Stephanopoulos!

ἀντίο! adieu! God be with you!

τί κάνεις; τί γίνεσαι; εἶσαι καλά; how are you? how goes it? are you well?

τί κάνετε; τί γίνεσθε; εἰσθε καλά; (same in plural).

Words.

ἀθῶος, -α, -ο	innocent	ὀλομόναχος,	all alone
θυμῶνω	become or make angry	-ῆ, -ο	
τσακῶνω	catch, seize	ἀποχαίρετῶ,	take leave, bid
τελειῶνω	end, finish, complete	-άω	farewell
σώζω	save	ἀδυνατίζω	grow or make weak, thin
		συγυρίζω	arrange.

Γλυτόνῳ free, save, set oneself free, save oneself; τὸν γλυτόνῳ ἀπό τι spare one something.

Exercise 55.

Μοῦ (ἐ)μίλησε μὲ τέτοιο τρόπο σὰν νὰ μὲ γνώριζε ἀπὸ πολὺ καιρὸ. Ὁ θυμωμένος σκέπτεται τόσο λίγο ποῦ νὰ κάνη συχνὰ ὅ,τι μετανοεῖ κατόπι. Μόλις ἐφθάσαμε στὴν

κορυφή τοῦ βουνοῦ, καὶ ἄρχισε ἀμέσως νὰ βρονάτῃ κι' ἀστράφτῃ. Εἶναι δυστυχισμένος (κακότυχος), μολονότι (ἀγκαλὰ) εἶναι πλούσιος. Μὴν περιφρονεῖτε κανένα(ν), γιατί ὅλοι οἱ ἄνθρωποι εἴμασθε ἀδελφοί. Ἀφοῦ ἦταν πολὺ ἐργατικὸς κ' ἐκτιήδειος, τοῦ (ἐ)πλήρωσα μεγάλο μισθό. Δὲ μπορεῖ ν' ἄρθῃ (come), γιατί εἶναι ἄρρωστος. Μολονότι τὸν παρακάλεσα συχνὰ νὰ με πληρώσῃ, αὐτὸς οὔτε καὶ μ' ἀπάντησε. Πότε εἶναι στὸ Παρίσι πότε στὸ Λονδίνο. Πρέπει νὰ μοῦ δώσετε (give) ἴσως τὸ βιβλίον μου ἢ νὰ μοῦ ἀγοράσετε ἄλλο. Δὲ μπορῶ νὰ σὲ πληρώσω σήμερα, γιατί δὲν ἔχω λεφτὰ ἀπάνω μου. Περιμένετε ὥς ποῦ νὰ τελειώσω τὴν ἐργασία μου. Ἦταν τέσσερες ἡ ὥρα, ὅταν ἄκουσα κάτω στὴν αὐλὴ ἐκεῖνο τὸ θόρυβο. Μολονότι εἶναι μόλις τριάντα ἐτῶν, ἔχει ψαρά μαλλιά. Βοηθεῖ τοὺς φτωχοὺς, μολονότι (ἀγκαλὰ) αὐτὸς ὁ ἴδιος εἶναι φτωχός. Δὲν ξέρεις, ἂν ἔφθασε ἐχθὲς ὁ φίλος μας Μῆτσος; Πρὶν νὰ καίξετε, πρέπει νὰ τελειώσετε πρωτύτερα τὰ μαθήματά σας. Ποτὲ δὲν ἄκουσα τέτοια πράγματα, χωρὶς νὰ καταλάβω ἀμέσως, πῶς εἶναι γελοῖα ψέμματα. Δὲ μοῦ ἔγραψε (μοῦγραψε) τίποτες ἄλλο παρὰ μόνο, ὅτι σκοπεύει νὰ γυρίσῃ σὲ λίγο (ὁσονοῦπω) στὴν πατρίδα του. "Ὅσο π(λ)ιὸ κρύος εἶναι ὁ ἀ(γ)έρας τόσο π(λ)ιὸ βαρὺς εἶναι. Ἀφοῦ ἔφυγε ὁ γυιὸς μου, εἶμαι ὁλομόναχος. Ὁ δίκῃος δὲ βλάφτει οὔτε τὸ φτωχὸ οὔτε τὸν πλούσιον. Γιατὶ ἄρχισες καὶ γελαῖς; Ἦμουν ἀκπληκτος ποῦ εἶδα (saw) τὸν ἄνθρωπον καὶ ἔμεινε ὅλως διόλου ἀτάραχος μὲ ὅλες τῆς ἀσχημες πληροφορίες ποῦ τοῦ ἐμήνυσα. Τὴν ἄκουσα καὶ παρεκάλεσε τὸν θεὸν νὰ τὴν γλυτώσῃ ἀπ' αὐτὴ τὴ λύπη.

Exercise 56.

That seems to me to be the same song that we heard sung yesterday several times. His poor old mother was very glad to see him again. Accustom yourself early to see the fairest hopes disappointed. Has anyone seen my book? I saw it (εἶδα) lying (εἶναι) on the table. They seem to me to be no Greeks — at least, I heard them speaking French. I am delighted to hear that your sick wife is better to day. I am very sorry that you will not believe me, but what can I do to convince you at last? He began to tremble, but stuck to it that he was innocent. I have caught him so often not telling (εἶπε) the truth. Those misunderstandings seem now to be

ended. The ships we saw (εἶδαμε) coming in yesterday were Greek. Your long silence has made us believe that you had forgotten us. What is to be done in such a case? I at least do not know what I should do now. Since I heard thou hadst come, I hastened to pay my call on you. I feared not to find (βρῶ) you at home. I would beg you to have more patience. I feared to lose his friendship also. I have no more hope ever to see my parents again. If you cannot come, tell me, that I may not wait in vain. The old man walks as if he were lame. Oh, that my friend would come! If I were rich! Had he been saved! If he had been honest! Write to me from time to time, that I may know how things go with you. Shut the door, that there may not be a draught. He is too honourable to have ever been capable of such actions. Thou couldst not believe (use pres. indic.) how much I have wished it. I should be much grieved if he were gone away without saying good-bye to me.

Conversation.

Γειά σου. Νίκο, χαίρομαι παραπολύ δπου σέ βλέπω καλά. Φαντάσου, μοῦ εἶπανε¹, πῶς εἶσαι ἄρρωστος βαρυνά.

Καί τί εἶχες; Ἀδονάτισες μόνο λεγάμ² καί νῶ σοῦ πῶ³, αὐτὸ δὲν μοῦ φαίνεται καί πολὺ κακό, γιατί ἤσουνε ἀρκετὰ παχὺς.

Κατάλαβα· ἄλλαξες ἀγέρα κι' ἄφησες γιὰ κάμποσο καιρὸ ὅλες τῆς δουλιῆς σου, καί αὐτὸ σέ ἔκαψε καλά.

Ἦμωνα πράγματις, φίλε μου, μὰ ἐπέραςε τέλος πάντων ἡ ἀρρώστιά μου.

Ξέρω κι' ἐγώ, τί εἶχα. Πώτησα πέντε ἔξι γιαιτρούς, ἀλλὰ κανέναν δὲν ἐμπόρεσε νὰ μὲ γιαιτρέψη. Πέταξα λοιπὸν τὰ γιαιτρικά ἀπ' τὸ παράθυρο, συγύρισα τὰ πράμματά μου καί πήγα στὴν πατρίδα μου.

Ἔτσι εἶναι. Ὅταν ἐφθασα ἐκεῖ, ἐκόντεψα νὰ εἶμαι πετοὶ καί κόκκαλο⁴, ἀπ' τῆ στιγμῇ ὅμως ποῦ πάτησα τὸ νησί μας μοῦ ξαναῆλθε⁴ ἡ ὄρεξι καί σέ ὀχτῶ ἡμέρες ἤμουν καλλίτερα.

1. I was told. 2. say. 3. skin and bone. 4. came back.

Reading.

Τὸ μαρμαρωμένο καράβι. (Continued.)

Ὁ ἥλιος τῇ στιγμῇ ἐκείνῃ ἄρχισε νὰ φαίνεται ἀπὸ τὲς ράχες τοῦ βουνοῦ καί μὲ μιᾶς σὰν θεῖος φύλακας τῆς καρδιάς τῶν ἀνθρώπων φλογισμένος καί αἰσθαντικὸς ἔρριξε τὲς χρυσὲς ἀχτίδες του στὴ θάλασσα, στὸ σκάφο καί στὰ

ἀεροφουσκωμένα πανιά τοῦ καραβιοῦ, ποῦ μὲ λύσσα σὰν μαχαῖρι ἔκοβε τὸ κῦμα. Ὁ ἡγούμενος¹ μὲ τὸ μαῦρο καὶ σταυρωμένο ράσο² του, μὲ τῇ γλυκειᾷ καὶ πολὺπαθῇ μορφῇ του ἦτανε ἐκείνη τῇ στιγμῇ στὴν ἐκκλησιᾷ καὶ μὲ λίγους καλογέρους ἔψαλλε τὸν πρωινὸ ὄρθρο καὶ εὐχαριστοῦσε τὸ Θεὸ γιὰ τῇ μεγάλῃ χάρι του. Αὐτὴ τῇ στιγμῇ, ποῦ ἡ καρδιὰ τοῦ καθενὸς ἦτανε ἀνυψωμένη ἔκτὸς τοῦ ἀθάνατο καὶ οὐράνιο κόσμου, ἓνας ἀπὸ τοὺς καλογέρους ἐμπῆκε³ τρομαγμένος καὶ χλωμὸς σὰν θειαφοκέρη στὴν ἐκκλησιᾷ ἐφώνησε: Πάτερ⁴ ἡγούμενε! ἓνα καράβι σὰν ἀλγερινικὸ⁵ ζυγόνει ὁλοένα τῇ στερηά μας. Ὅλοι στὰ λόγια του τρόμαξαν καὶ μὲ μιᾶς γονάτισαν σηκώνοντας τὰ χέρια στὸν οὐρανόν. Ἦξεσαν τί θὰ ἐπάθαιναν οἱ πολὺπαθοι. Ὁ ἅγιος ἡγούμενος δὲν εἶπε λόγο, μονάχα μία ματιὰ ἔδωκε στὸν σταυρωμένο Χριστὸ καὶ τὰ χεῖλια ἐψιδύρισαν «βοήθα Χριστέ μου», ὕστερα παίρνοντας τὸ θυμιατό⁶ καὶ τὸ σταυρὸ ἀπ' τὴν ἅγια τράπεζα κατέβηκε τὰ σκαλιὰ μὲ θεία εὐλάβεια. Ὅλοι σιωπηλοὶ τὸν ἀκλουθήσανε.

1. prior. 2. monk's hat. 3. μπαίνω come in. 4. father, pater. 5. Algerian. 6. censer.

TWENTY-FOURTH LESSON.

Irregular Verbs.

Verbs are called irregular, which in their tense forms vary from the two regular conjugations. Those irregularities which are common to larger or smaller groups of verbs, have already been given in discussing the Aorist and Perfect Participle, and we need not repeat them. The verbs that follow show special irregularities of their own.

1. ἀρέσω I please (ἀρέσει it pleases me, I like), imperf. ἄρεζα, aor. ἄρεσα.

2. ἀφήνω (also ἀφίνω written) I leave, aor. ἄφησα or ἀφῆκα, conj. νὰ ἀφήσω, also ἀφήκω; aor. pass. ἀφέθηκα, perf. part. ἀφημένος.

3. βαίνω I go, is unknown to the popular language, but some of its compounds are used:

ἀνεβαίνω I go up, aor. ἀνέβηκα, conj. νὰ ἀνεβῶ, ἀνεβῆς, ἀνεβῇ, ἀνεβοῦμε, ἀνεβῆτε, ἀνεβοῦν(ε), imper. ἀνέβα,

ἄς (νὰ) ἀνεβῆ, ἄς ἀνεβοῦμε, ἀνεβῆτε, rarer ἀνεβᾶτε, ἄς (νὰ) ἀνεβοῦνε, inf. νὰ ἀνεβῶ, ἀνεβῆ.

κατεβαίνω I go down, descend, fall (in price), aor. κατέβηκα, conj. νὰ κατεβῶ, κατεβῆς etc., imper. κατέβα, κατεβῆτε and κατεβᾶτε, inf. νὰ κατεβῶ, κατεβῆ.

βγαίνω (for ἐκβαίνω) appear (e.g. a paper), aor. (ἐ)βγῆκα, conj. νὰ βγῶ, imper. ἔβγα, ἄς (νὰ) βγῆ etc., βγῆτε and βγᾶτε, inf. νὰ βγῶ, βγῆ.

μπαίνω (for ἐμβαίνω) I go in, enter, aor. (ἐ)μπῆκα, conj. νὰ μπῶ, imper. ἔμπα, ἄς (νὰ) μπῆ etc., μπῆτε and μπᾶτε etc., inf. νὰ μπῶ, μπῆ.

συμβαίνει, συμβαίνουν it happens, they happen (to . .), aor. συνέβηκε, συνέβηκαν, conj. νὰ συμβῆ, νὰ συμβοῦν(ε).

4. βάλλω, βάνω, βάζω I lay, put, has regularly formed from βάλλω, aor. ἔβαλα, aor. pass. (ἐ)βάλθην, perf. part. βαλμένος. — It means also: I put on (as a hat); pour in (as βάλε λίγο κρασί); βάλλω στοίχημα make a bet.

So also the compound βγάλω, βγάνω, βγάζω (for ἐκβάλω) I bring out, take out, ἔβαλα, (ἐ)βγάλθην, βγαλμένος. — It means also: I put off (as a hat); βγάζω τὸ ψωμί μου I earn my living; βγάζω δόντια, βγάζω τὸ μουστάκι I cut teeth, grow a moustache; βγάζω λόγο(ν) make a speech.

5. βλέπω I see, imperf. ἔβλεπα, aor. εἶδα, conj. νὰ (ἰ)δῶ, (ἰ)δῆς, (ἰ)δῆ, (ἰ)δοῦμε, (ἰ)δῆτε, (ἰ)δοῦν(ε) or νὰ 'διῶ, 'διῆς, 'διῆ, 'διοῦμε, 'διῆτε, 'διοῦν(ε), imper. ἰδέ or ἰδές, ἄς (νὰ) ἰδῆ or 'δ(ι)ῆ, ἄς ἰδοῦμε or 'δ(ι)οῦμε, ἰδέτε or 'διέτε, ἄς (νὰ) ἰδοῦν(ε) or 'δ(ι)οῦν(ε), inf. νὰ ἰδῶ or 'δ(ι)ῶ, (ἰ)δεῖ. Βλέπομαι I am seen, imperf. (ἐ)βλεπόμουν(α), aor. unused, perf. part. sometimes ἰδωμένος.

Some of the compounds make an aorist (besides -εἶδα) regularly in -βλεψα, as προβλέπω I look forward, προεἶδα and (ἐ)πρόβλεψα.

6. βόσκω I feed (tr. and intr.), aor. (ἐ)βόσκησα.

7. βρίσκω (lit. εὕρισκω) I find, imperf. ἔβρισκα, aor. ἤρξα or βρῆκα, conj. νὰ βρῶ, βρῆς, βρῆ, βροῦμε, βρῆτε, βροῦν(ε), imper. βρές, ἄς (νὰ) βρῆ etc., βρέτε etc., aor. pass. (ἐ)βρέθην, νὰ βρεθῶ, part. perf. βρεμένος. — Βρίσκομαι means also: I find myself, I am.

8. βυζάνω, βυζαίνω I suck, suckle, quiet, aor. (ἐ)βύζαξα, aor. pass. (ἐ)βυζάχθηκα, part. perf. βυζαγμένος, also βυζασμένος.

9. γίνομαι I become, arise, take place, aor. ἔγεινα (also written ἔγινα), more rarely (ἐ)γίνηκα, conj. νὰ γείνω, γείνης etc. or νὰ γεινῶ, γεινῆς etc., part. perf. γινωμένος become, grown, ripe. — Τί γίνεσαι; how do you do?

10. δέρνω I thrash, strike, has regularly ἔδειρα, (ἐ)δάρθηκα, δαρμένος.

The compound γδέρνω (for ἐκδέρ[ν]ω) I skin, flay, is irregular in the aorist ἔγδαρα; aor. pass. and perf. part. regular: (ἐ)γδάρθηκα, γδαρμένος.

11. δίνω, also δώνω (lit. δίδω) I give, offer, aor. ἔδωσα or ἔδωκα, conj. νὰ δώσω or νὰ δώκω, imper. δῶσε, ἄς (νὰ) δῶσῃ etc., δῶστε etc., aor. pass. (ἐ)δόθηκα, perf. part. δομένος. — Give me δῶσέ μου, δῶ' μου.

12. εἶμαι I am, see Lesson 7. — Imperative only by periphrasis: νὰ εἶσαι, ἄς (νὰ) εἶναι etc., νὰ εἴσθῃ etc., but also in use the ancient ἔστω let it be; as ἀφοῦ τὸ θέλεις, ἔστω since you wish it, so be it! — The pres. part. is lacking, only form in use is ἑστῶντας καὶ in as much as; e.g. ἑστῶντας καὶ τὸν ἐγνώρισα in as much as I knew him.

For εἶμαι with Genitive see p. 211.

13. ἔρχομαι I come, aor. ἦλθα or ἦρθα, conj. νὰ ἔλθω, νὰ ἔρθω or νάρθω, νὰ ἐρθῶ or νάρθῶ, imper. ἔλα, ἄς (νὰ) ἔλθῃ etc., ἐλᾶτε, also ἐλᾶστε etc. As perf. part. serves φερμένος (from φέρω, q. v.) = brought, come, arrived.

Μ(οῦ) ἔρχεται νὰ it occurs to me, I have a mind to . . Ἐρχονται στὰ λέρια they come to close quarters.

14. εὐχόμαι I wish (for some one), pray, aor. εὐχήθηκα.

15. ἔχω I have, imper. ἔχε, ἄς (νὰ) ἔχῃ etc., ἔχετε etc.; see Lesson 7.

16. ζῶ I live, is irregular in the present: ζῶ, ζῆς, ζῆ, ζοῦμε, ζῆτε, ζοῦν(ε), for indic. and conj.; imper. (νὰ) ζῆς, ἄς νὰ ζῆ etc., ζῆτε etc., imperf. (ἐ)ζοῦσα, aor. ἔζησα.

17. θέλω I will, imperf. ἤθελα, aor. (ῆ)θέλησα, conj. νὰ θελήσω.

18. θέτω I put, place, aor. ἔθεσα and ἔθηκα, conj. νὰ θέσω; aor. pass. (ἐ)τέθηκα, part. pass. θεσμένος and θεμένος.

19. κάθομαι I sit, take a seat or place, settle, dwell, imperf. (ἐ)καθόμουν(α) borrows its aorist etc. from καθίζω: aor. (ἐ)κάθισα or ἔκατσα, conj. νὰ καθίσω, νὰ κάτσω, imper. κάθισε or κάτσε etc., καθίστε (be seated!) or κάτσετε etc., part. perf. καθισμένος.

20. καίω, καίγω I burn, am burning hot, I burn up, burn (e.g. my finger): pres. regular, but with shortened bye-forms for the indic. and conj. καῖς (2nd sing.), καῖμε, καῖτε, καῖνε (pl.), imperf. ἔκαι(γ)α, aor. ἔκαψα (lit. ἔκαυσα). Καίομαι I am burning, I am burnt, I burn up (intr.). aor. (ἐ)κάηκα, νὰ καῶ, νὰ καῆς etc., imper. νὰ καῆς, ἄς (νὰ) καῆ etc., part. perf. καμμένος and καῦμένος (also written καημένος). — Καῦμένος is very common with the meaning wretched, and in address, καῦμένε! Poor thing, my dear fellow! καῦμένη!

21. κά(μ)νω, also κάμω I make, do, aor. ἔκαμα, part. perf. καμωμένος. — Τί κάνεις; how do you, how goes it? — Κάνω also means I cost (as πόσο κάνει; how much?), I suit, fit; e.g. αὐτὴ ἡ ὥρα δὲν μοῦ κάνει this hour will not do for me, τοῦτο τὸ καπέλλο δὲν σᾶς κάνει καλὰ this hat does not suit you well.

22. καταριέμαι, -ιοῦμαι I curse, aor. καταράσθηκα, perf. part. καταραμένος.

23. κλαίω, κλαίγω I weep, lament, cry; present regular, but with shortened forms also for the indic. and conj. κλαῖς (2nd sing.) and κλαῖμε, κλαῖτε, κλαῖνε (pl.), imperf. ἔκλαι(γ)α, aor. ἔκλαψα (lit. ἔκλαυσα), aor. pass. (ἐ)κλάυθηκα, perf. part. κλαμμένος and κλαῦμένος.

24. κυττάζω I see, look at, observe, has been spoken of on p. 112, β.: aor. (ἐ)κύτταξα, part. perf. κυτταγμένος. Note the present imperative forms κύττα, κυττάτε (for κύτταζε, κυττάζετε), which are often used for aorist imperative also.

25. λέγω I say, speak, name; pres. regular, but with shortened forms also for indic. and conj. λές (2nd sing.), λέμε, λέτε, λένε (pl.), aor. εἶπα, conj. νὰ 'πῶ, πῆς, πῆ, ποῦμε, πῆτε, ποῦν(ε), imper. πές or πέ, ἄς (νὰ) πῆ etc., 'πέτε and 'πέστε, inf. (εἰ)πεῖ, aor. pass. (ἐ)λέχθηκα and εἰπώθηκα, perf. part. 'πωμένος. — Λέγομαι also means: I am named; πῶς σὲ λένε, πῶς λέγεσαι; what's your name? — Τοῦτο θέλει νὰ πῆ that means. — Λεγάμενος (see p. 167) under discussion, in question.

Remark. Διαλέγω I choose, is regular, aor. (ἐ)διάλεξα etc.; it is not a compound of λέγω I speak.

26. μαζώνω (= the regular μαζεύω) I collect, gather, aor. (ἐ)μάζωξα, aor. pass. (ἐ)μαζώχθηκα, perf. part. μαζωμ(μ)ένος.

27. ξέρω (lit. ἤξεύρω) I know, recognize, imperf. and aor. ἤξερα, conj. νὰ ξέρω.

28. παίρνω I take, take away, get, receive, aor. (ἐ)πῆρα, conj. νὰ πάρω, imper. πάρε, ἄς (νὰ) πάρῃ etc., πάρετε etc., aor. pass. (ἐ)πάρθηκα, part. perf. παρμένος.

29. πέφτω (lit. πίπτω) I fall, sink (as in reputation); aor. ἔπεσα, perf. part. πεσμένος.

30. πηγαίνω, πάω I go, bring, convey; also of clothes: I fit, suit, sit. The present of πηγαίνω is regular, πάω has in the ind. and conj. as follows: πάω, πᾶς, πάει (conj. νὰ πάῃ), πᾶμε, πᾶτε, πᾶνε; imperf. (ἐ)πήγαινα, aor. (ἐ)πῆγα, conj. νὰ πάω, πᾶς, παῖ etc. (like the present); imperative pres. and aor. πήγαινε, ἄς (νὰ) πάῃ etc., πηγαινέτε etc., inf. aor. νὰ πάω, πάει, perf. part. πηγαίμενος. — Pres. part. πηγαινόμενος on the way, going.

31. πιάνω I grasp, seize, take, capture, aor. ἔπιασα, ἔπιασες, ἔπιασε, (ἐ)πιάσαμε, (ἐ)πιάσατε, ἔπιασαν or (ἐ)πιάσανε, conj. νὰ πιάσω, imper. πιάσε, ἄς (νὰ) πιάσῃ etc., πιάστε etc., aor. pass. (ἐ)πιάσθηκα, part. perf. πιασμένος. — Πιανομαι means also: I come to close quarters, to hand-grips, I hang on, get caught, stick fast (to, ἀπό).

32. πίνω I drink, imperf. ἔπινα, aor. ἤπια, ἤπιες, ἤπιε, ἤπιαμε, ἤπιατε, ἤπιαν(ε), conj. νὰ πιῶ, πιῆς etc., imper. πιέ or πιές, ἄς (νὰ) πιῇ etc., πιέτε etc., aor. pass. (ἐ)πιώθηκα, perf. part. πιωμένος drunken, in his cups. — Τοῦτο τὸ κρασί δὲν πίνεται this wine is undrinkable.

33. πρήσκομαι I swell, aor. (ἐ)πρήσθηκα, perf. part. πρησμένος.

34. σηκώνω I lift, uplift, middle I lift myself, rise, get up, has regularly (ἐ)σήκωσα, (ἐ)σηκώθηκα, σηκωμένος, but in the aorist mid. imper. the irregular form σήκου or σήκω get up! instead of σηκώσου, ἄς (νὰ) σηκωθῇ etc., σηκωθῆτε etc.

35. σιωπῶ, -άω, σιωπῶ, -άω and σιωπαίνω I am silent, quiet, imper. σώπα, ἄς (νὰ) σ(ι)ωπᾶ or σιωπαίνῃ etc., σιωπάτε, ἄς (νὰ) σ(ι)ωποῦν etc., imperf. (ἐ)σιωποῦσα, (ἐ)σιωποῦσα, (ἐ)σώπαινα, aorist only (ἐ)σιώπησα. — For the imperative we may also use the noun σιωπή silence!

36. στέκομαι, στέκω I stand, remain standing, place myself, imper. στέκα, ἄς (νὰ) στέκεται or στέκη etc., στεκᾶτε etc., aor. (ἐ)στάθηνκα, imper. στάσου (stop! halt!), ἄς (νὰ) σταθῇ etc., σταθῆτε etc. — Στεκάμενος, -η, -ο (of water) standing, stagnant (see p. 167).

37. τρέχω I run, imper. τρέχα, ἄς (νὰ) τρέχη etc., τρεχᾶτε etc., aor. ἔτρεξα, imper. τρέξε or τρέχα etc., τρέχ(ε)τε or τρεχᾶτε; see p. 105. — Τρεχάμενος, -η, -ο (of water), running, flowing. — Τί τρέχει; what's up? what is on?

38. τρώγω I eat, pres. regular or with the following shortened forms: τρώ(γ)ω, τρῶς, τρώ(γ)ει (conj. νὰ τρώ[γ]ῃ), τρῶμε, τρῶτε, τρῶνε; imperf. ἔτρωγα, aor. ἔφαγα, conj. νὰ φά(γ)ω, φᾶς, φά(γ)ῃ, φᾶμε, φᾶτε, φᾶνε, imper. φά(γ)ε, ἄς (νὰ) φά(γ)ῃ etc., φᾶτε etc., aor. pass. (ἐ)φαγώθηκα, part. perf. φαγωμένος (also meaning as applied to clothes worn out, used up, torn). — Τρώγω ξύλο to be thrashed. — Τρώγομαι also means: I am eatable, tolerable; δὲν εἶναι ὠραία, τρώγεται she is not pretty, but passable, passes muster, tolerable.

39. ὑπόσχομαι I promise, agree, aor. ὑποσχέθηνκα, perf. part. ὑποσχεμένος.

40. φέρω, φέρνω I bear, bring, fetch, imperf. ἔφερ(ν)α, aor. ἔφερα, aor. pass. (ἐ)φέρθηνκα, perf. part. φερμένος brought, fetched, arrived. Φέρομαι also means I behave.

41. φεύγω I go away, set out, escape, imper. φεύγα, ἄς (νὰ) φεύγῃ etc., φευγᾶτε etc., aor. ἔφυγα. — For part. pass. is used φευγάτος departed, set out, flown.

42. φταίω, φταίγω (lit. πταίω) I am to blame, at fault, is regular in the present or uses the short forms for ind. and conj. φταί(γ)ω, φταῖς, φταί(γ)ει (νὰ φταί[γ]ῃ), φταῖμε, φταῖτε, φταῖνε; imperf. ἔφται(γ)α, aor. ἔφταιξα.

43. χορταίνω I satiate, satiate myself, aor. (ἐ)χόρτασα, perf. part. χορτασμένος.

Words.

ὀρθός, -η, -ό	straight, upright	ἀναβάλλω	put off
τὸ συρτάρι	drawer	(ἐ)γλιστρῶ,	slip, slide
τὸ γραφεῖο	office, bureau;	-άω	
	writing table	προφέρω	pronounce
τὸ μπράτσο	arm	ἐναέρχομαι	come back again
ὁ μπάγκος	bench	προβλέπω	look forward.

Κοντεύω come near, approach, often translated by 'nearly'; as (ἐ)κόντεψε νὰ πέσῃ he nearly fell.

Exercise 57.

1. "Οποῖος σηκώνεται ἀργὰ χάνει πολὺ καιρὸν. Πηγε-
λόπη, μὴν ἀκουμπᾶς στὸ τραπέζι, κάτσε ὀρθή. Χαίρω (χαί-
ρομαι) πολὺ, φίλε μου, ὅπου (ποῦ) σὲ ξαναβλέπω· κάτσε,
παρακαλῶ, νὰ κουβεντιάσουμε λιγάκι· δέ(ν) θὰ βγάλῃς τὸ
παλτό σου; Εἶναι μέσα ὁ πατέρας σου, Λεωνίδα; "Οχι,
κύριε, ἐβγῆκε, — τώρα δὲ ποῦ ἔφυγε. Ἀνδρομάχη, ἀνέβα
στὴν κάμαρά μου καὶ πάρε τὸ βιβλίο ποῦ εἶναι ἀπάνω στὸ
τραπέζι. Σηκώθηκε καὶ σιγὰ σιγὰ μοῦ εἶπε κάτι στὸ αὐτί.
"Ἀν ψάξῃς καλὰ, θὰ βρῆς· κατέβα λοιπὸν καὶ ψάξε στὸ
συρτάρι τοῦ γραφείου μου. Σὲ παρακαλῶ νὰ ἔλθῃς (οἱ
νᾶρθῃς) ἀπόψε ἂ(ν) μπορέσῃς. Δέ(ν) θυμᾶσαι τί μοῦ ὑπο-
σχέθηκες, τί μοῦ ἔταξες; Καμώθηκε πῶς δέ(ν) μὲ εἶδε.
Δέ(ν) σᾶς κατάλαβα, 'πέτε τὸ 'πίσω. Γιατὶ μὲ κυττάζεις;
Κύττα(ξε) ἐκεῖ πέρα; Καθίστε (οἱ κάτσετε) στὸν καναπέ,
ἢ θέλετε νὰ ξαπλωθῆτε 'λίγο; Κάμε μας δυὸ καφέδες καὶ
βάλε τους ἀπάνω στὸ τραπέζι. Ποῦ πᾶς, Σωκράτη, στὸ
μπακάλικο; Μὴν ξεχάσῃς νὰ περάσῃς καὶ ἀπ' τὸ(ν) μανάβη,
γιὰ νὰ πάρῃς σταφύλια. Πέταξε τὰ σταφύλια, Γιωργάκη,
δὲν εἶναι γινωμένα ἀκόμα. Πετάξου στὸ σπίτι τοῦ δασκάλου
μου καὶ δῶσέ του τὸ γράμμα τοῦτο. "Ἦπιανε πολὺ κρασί
κ' ἔπειτα πιασθήκανε. "Ἄς πιοῦμε τώρα στὴν ὑγεία τοῦ
ἀγαπητοῦ φίλου μας Λυκούργου καὶ τῆς κυρίας του. Σήκου
(ἀπάνω) τέλος πάντων, εἶναι ὀχτῶ περασμένες. "Ἐκατσε
στὸ καφενὲ καὶ ρούφηξε σιγὰ τὸν καφέ του. Σκόνταψε σὲ
μιὰ πέτρα, ἔπεσε κ' ἔσπασε τὸ μπράτσο του. Κάτσε ἤσυχα,
Ἀφροδίτη!

2. Γιατί μὲ (ἐ)τράβηξες ἀπ' τὰ αὐτιά; Ὅριστε στὸ
τραπέζι παιδιά, φώναξε τὸ μπαμπᾶ, Μελλομένη, νᾶρθῃ ἀμέ-
σως· — (ἐ)βγῆκε ἔξω ὁ μπαμπᾶς, μαμάκα, μοῦ εἶπε νὰ
σοῦ τὸ 'πῶ. Δέ(ν) μπορῶ νὰ βρῶ τὸ μπαστοῦνί μου·
μήπως τὸ εἶδες πουθενά; Συχνὰ τὸν εἶδα στὸ θέατρο, μὰ
ποτὲ δὲν τὸν εἶδα στὴν ἐκκλησιά. Ὁ Γιάννης δὲν εἶναι
σπίτι, βγῆκε ἐδῶ καὶ μιὰ ὥρα. "Ἐφυγε προχθές, μόλις
μεθαύριο θὰ ξαναρθῇ. "Ἐλα 'δῶ, καϋμένη, 'πὲς μοῦ τὴν
ἀλήθεια· ποιά ἀπ' τῆς φιλενάδες σου σοῦ ἔδωκε (ἔδωσε)
αὐτὸ τὸ ἄσχημο βιβλίο; Μπορῶ νὰ (ἰ)δῶ τὸ Δημήτρη;
Μάλιστα κύριε, εἶναι (ἀ)πάνω στὴν κάμαρά του, παρακαλῶ
ν(ἀ) ἀναβῆτε. Πάρ(ε)τε ἀπ' αὐτὸ τὸ κρασί, κύριε, εἶναι
πὺρ καλὸ καὶ παλῆδ ἀπ' τὸ ἄλλο. Ἐφάγατε; Ἀκόμα·
θὰ φᾶμε σήμερα ἀργά, γιατί ὁ πατέρας μᾶς βγῆκε (ἔξω)
καὶ πρέπει νὰ τὸν περιμένωμε. Ἐχθὲς (ἐ)πήγαμε στὸ

θέατρο, αὔριο θὰ πᾶμε στὸ μουσεῖο. Τί λές, Κλεόνικε, δὲν θὰ πᾶμε μέσα γιὰ νὰ πάρουμε ἓνα κρασάκι; Τὰ φύλλα πέφτουνε ἀπ' τὰ δένδρα, τὸ φθινόπωρο πλησιάζει. Δὲν θὰ πάρ(ε)τε ἀκόμα λιγάκι κρέας; Εὐχαριστῶ πολύ, ἐχόρτασα. Τί στέκεσαι (ἐ)δῶ καὶ κυττάζεις· τράβα στὴ δουλειά σου! Ἄς φύγωμε, ἄς πᾶμε νὰ φᾶμε. Τί ἐμάζωξες στὸ καλαθάκι σοῦ, Ἑλενίτσα, λουλουδία ἢ πέτρες; Στάσου, ἀμαξᾶ, θὰ κατεβῶ ἐδῶ! Τί γίνεσαι, Νίκο, ἔχω καιρὸ νὰ σὲ ἰδῶ! πάντα μένεις σπíti καὶ ἐργάζεσαι καὶ ποτὲ δὲν βγαίνεις ἔξω, γιὰ νὰ φᾶς καὶ πιῆς καμμιὰ φορὰ μὲ τοὺς φίλους σου; Μελετᾷ τώρα ἄμερα καὶ νύχτα, γιὰ νὰ δώσῃ ὁσονοῦπω τῆς ἐξετάσεις του, θέλει νὰ γείνη δικηγόρος.

Exercise 58.

1. If you go out in the morning, please come to me; we will have a talk together. I must in the morning at once send back two of the books which my friend lent me. Have you seen the large new ship? The servant stood at the door, and two women stood beside him. Who has done this? Anton did it. Do it no more! He will not do it any more. Scarce had I begun to write, when in came our friend into my room. The woman was terrified when she saw me. I beg you to come back soon; I should like to have as often as possible the pleasure and honour of your company. I found the child sitting under the tree, — sleeping upon a bench. Books like that do not please me, I never did like them. Get up, children, you have been sitting long enough! I did not go out, because I was ill. Come down, Peter, I want to give you something. It is raining heavily; let us stand under this tree. Tell him that I cannot come back to-morrow. Sit by me and tell me how it was possible that such a piece of misfortune should fall on you. Did you fall, Helen dear? Don't cry, but get up again! Do what you like, I have told you my opinion. Do not put off to the morrow what you can do to-day.

2. Give me your hand, please; I do not see well and I fear I may fall. Hast thou taken my letter to post? Not yet, I will take it now at once. What sayst thou? Thou knowest not what thou sayst. What have you said? I will say nothing. The child began (see p. 105) to cry. Why did he cry? Because he had

burnt his finger. The girl slipped and fell down; I nearly fell down myself (καὶ ἐγώ). He has promised me to come back to-morrow. Promise not what you cannot keep. I do not properly know what I should do; shall I stay, or shall I go away? Why were the people running after the man? He was a thief and they wanted to catch him. Did you run too? Oh yes, I ran with the others. You pronounced these words very badly. Pour out the water and bring me wine. Go there again to-morrow, to bring the answer. I told you that beforehand. Let us go into the garden, to see after the roses. Where have they gone? Has he set out already? Not yet, but he will soon set out. Dost thou wish me to set out? Yes, go now, but come back soon. Why did you run so hard? Do you give me leave to enter? Pray come in. We shall see what will happen. Thou wilt see that I was right. Get up from thy chair, Aristides, and sit here on the bench between Themistocles and Demosthenes!

Reading.

Τὸ μαρμαρωμένο καράβι. (Conclusion.)

Ὑστερ' ἀπὸ λίγα βήματα ἀντίκρυσαν τῇ θάλασσᾳ καὶ μὲ τρομαγμένα μάτια εἶδαν νὰ τρέχῃ σὰν ρούφουλας τὸ μαῦρο σὰν κόλασι καράβι. Ὅλους ἐπίασε θανατικὴ σιωπὴ. Μονάχα τὸ φλοῖβισμα τῆς θάλασσας καὶ ὁ χτύπος ἀπ' τὰ κύματα ἀκουόντανε. Τὸ καράβι ὁλοένα ἐζύγωνε καὶ οἱ ἀνθρώποι ποῦ ἦτανε μέσα ξάστερα φαίνοντανε. Τῇ στιγμῇ ἐκείνῃ ὁ ἡγούμενος μὲ πρόσωπο φωτεινὸ ἀπ' τὴν πίστι καὶ τὴν πεποίθησι ἐφίλησε τὸ εἰκόνισμα τοῦ σταυρωμένου, ἐσήκωσε τὰ μάτια του στὸν οὐρανὸ καὶ γονατιστὸς ἐδεήθηκε¹. Ὑστερα μὲ θεία πεποίθησι ἀνοίξε τὰ χεῖλις του καὶ ἐψιθύρισε: «Θεέ μου, ἂν αὐτὸ τὸ καράβι ἔρχεται γιὰ καλὸ, καλῶς ν' ἄλθῃ, ἂν γιὰ κακὸ, μάρμαρο ἐκεῖ νὰ μείνῃ».

Δὲν ἐτελείωσε ἀκόμη ὁ εὐλογημένος τῇ δέήσει² του ποῦ μὲ μιᾶς ὁ οὐρανὸς σὰν νὰ ἔχυνε ὁλόγυρα θεῖες λάμπες ἐφώτισε τὸ βράχο τοῦ μοναστηριοῦ. Ἀνάμεσα στὸ χάος ἐφάνηκε ἓνα ἀγγελικὸ πρόσωπο νὰ κρατῇ σταυρὸ στὸ χέρι. Στὴ θεία αὐτὴ λάμπῃ ὅλοι σὰν τυφλοὶ ἀπὸ τὴ θαμποῦρα ἔμειναν· τοὺς ἐφάνηκε, ὅτι βρισκόντανε σὲ ἄλλο κόσμος. Τὸ μυστήριον αὐτὸ λίγο βάσταξε. Ἡ θάλασσα ἀκόμα μὲ λύσσα

ἔβραζε τὸ κῦμα καὶ τὸ μαῦρο καράβι δὲν ἔφαινότανε πλιά
νὰ ζυγόνῃ τῇ στερῇ. Μονάχα ἐκεῖ κοντὰ στὸ ἀκρογιαλί
ἔμενε ἀραγμένο ἓνα μαρμαρωμένο καράβι, μὲ τὰ κατάρτια,
τὸ σκάφο κι' ὅλα τὰ ξάρτια γιὰ αἰώνια καὶ πιχρὰ ἐνθύμησι
στὰ πολυπόφερτα χωριὰ τοῦ νησιοῦ.

TWENTY-FIFTH LESSON.

Remarks on Syntax.

All necessary rules have been given in their proper places, and all that remains to do is to fill in a few details, and to take a general survey of certain matters.

§ 1. The Article.

1. The definite article is used sometimes when English has none.

a. Before proper names; see on this matter, and the exceptions, in Lesson 5.

b. After a genitive that depends on another noun or a proper name; as: τοῦ πατέρα τὸ καπέλλο or τὸ καπέλλο τοῦ πατέρα the father's hat, τῆς Ἑλλάδας τὸ ἐμπόριο or τὸ ἐμπόριο τῆς Ἑλλάδας the trade of Greece. Compare Lesson 5, § 5.

c. Before nouns and other words used as nouns (adjectives, numerals etc.) under certain conditions, as follow.

α. When they are joined with the demonstratives αὐτός, τοῦτος, ἐκεῖνος; as: αὐτός or τοῦτος ὁ ἄνθρωπος or ὁ ἄνθρωπος αὐτός (τοῦτος) this man, ἐκείνη ἡ ἐκκλησία or ἡ ἐκκλησία ἐκείνη that church, ἐκεῖνοι οἱ τρεῖς those three; compare Lesson 8.

If the noun has an adjective, this follows immediately after the article; as ἡ ὡραία αὐτὴ γυναῖκα or ἡ ὡραία γυναῖκα αὐτὴ or αὐτὴ ἡ ὡραία γυναῖκα this pretty woman.

Αὐτός, -ή, -ό with article before it means the same (literary dialect); as: τὴν αὐτὴν ἡμέραν on the same day.

β. With the genitive of a relative pronoun:

Ὁ ἄνθρωπος, τοῦ ὁποίου ἡ ὑπόληψις ἐχάθηκε.

The man whose good name is lost.

γ. After ὅλος whole, all and ὁλάκερος (lit. ὁλόκληρος) whole, complete; as:

Ὅλοι οἱ ἄνθρωποι all men.

Ὁλάκερο τὸ σπίτι ἐκάηκε.

The whole house is burnt. See p. 88.

But if a relative or demonstrative pronoun follows, this article is dropped; as:

Ὅλοι ὅσοι ἄκουσαν αὐτὰ τὰ λόγια.

All that heard these words laughed.

Ἀπὸ ὅλα αὐτὰ δὲν πιστεύω τίποτα.

Of all that I believe nothing.

δ. When they complete and explain a personal pronoun; as: ἐμεῖς οἱ Πωμοῖ we Greeks, ἐσεῖς οἱ γιατροί you doctors.

ε. When they are joined with words that denote possession or attribution; as:

Τὸ σπίτι μας our house (= the house of us).

Ἡ ἀδελφὴ σου thy sister (= the sister of thee).

Τὰ ἴδια μου βιβλία my own books.

Οἱ δύο μας we two, both of us.

Οἱ τρεῖς σας you three.

Οἱ πέντε τους all five of them.

δ. Before Θεός God; as:

Τὰ ἔργα τοῦ Θεοῦ the works of God.

Ὁ Θεὸς νὰ δώσῃ! God grant!

Γιὰ ὄνομα τοῦ Θεοῦ! for God's sake!

Μὲ τὸ Θεό! by God!

e. If a noun with an article has an attributive adjective or participle with it, these go between article and noun; as: τὸ ὠραῖο σπίτι the nice house, οἱ πολιτισμένοι λαοί civilized peoples. Only when the noun comes first just to mention a thing, and thereupon the adjective follows as a new point or an important one, the article is then repeated with the adjective or participle; as: τὸ σπίτι τὸ ὠραῖο, οἱ λαοὶ οἱ πολιτισμένοι.

With proper names, the adjective (or participle) with the article may also stand first: ὁ φτωχὸς ὁ Παυλῆς poor Paul, ἡ καυμένη ἡ Μελπομένη wretched Melpomene.

2. The article can make nouns of adjectives, participles, infinitives and adverbs; as: οἱ πλούσιοι the rich,

ὁ μορφωμένος the educated, τὸ νὰ συμβουλευῇ κανεὶς εἶναι εὐκόλο to give advice is easy, τὸ ἐξῆς the following.

3. The indefinite article is sometimes omitted where we put it in.

a. Before nouns which stand as a predicate (e.g. to denote rank, profession, nationality, religion), and joined with the subject by εἶμαι; as:

Αὐτὸς ὁ κύριος εἶναι γιαντρός this gentleman is (a) doctor.
Εἶσαι παράξενος ἄνθρωπος you are a strange man.

Τί εἶναι, Γερμανὸς ἢ Αὐστριακός;
What is he, a German or an Austrian?

Εἶναι καλὸς καβαλλάρης he is a good rider.
Εἶναι παπουτσοῦς, ράπττης he is a cobbler, tailor.
Εἶναι προτεστάντος he is a Protestant.

b. When parts of the body are described with ἔχω; as:

*Ἐχει γερὴν κρᾶσι he has a strong constitution.

*Ἐχει καλὸν ὄτι or ὄτι καλόν he has a good ear.

Αὐτὸ τὸ κορίτσι ἔχει μικρὸ στόμα ἀλλὰ μεγάλη μύτη.
This girl has a small mouth, but a large nose.

c. 'One' in 'no one', 'large one' is not translated, but it is omitted or paraphrased (as in Lesson 7, p. 73) by δὲν . . . κανέναν.

§ 2. Use of the Cases.

Nominative and vocative are used as in English. There is no dative in the popular language; its place is taken by genitive or εἰς (ς, σέ) with accusative.

1. The Genitive is used as follows.

a. When the age is stated; as:

Παιδί τριῶν ἐτῶν, τριῶ(ν) χρονῶ(ν) a child of three years.

Πόσων ἐτῶν εἶσαι, πόσων(ν) χρονῶ(ν) εἶσαι; εἶμαι δεκαπέντε ἐτῶν.
How old are you? I am 15 years old. See p. 81.

b. In giving the date, the month is in the genitive and has the article; as:

*Ἡ τρίτη τοῦ Φλεβάρη (Φεβρουαρίου).
February 3rd. — See p. 85.

c. With εἶναι in the sense of belonging; as:

Ποιανοῦ εἶναι τοῦτο τὸ σπίτι; whose is this house?

Similarly in this formula:

Αὐτὸς εἶναι τοῦ σχοινοῦ καὶ τοῦ παλουκιοῦ.

He's for the rope and stake.

d. The words σπίτι house, μαγαζί shop, γραφεῖο office, and the like are to be supplied in certain phrases:

(Εἰς) τοῦ κυρίου Ἀ. in Mr. A.'s (house).

(Εἰς) τοῦ Γουτάκη τὸ ἀγόρασα.

At Goutakis' (shop) I bought that.

(Εἰς) τοῦ δικηγόρου in the judge's office.

Other elliptical phrases are: τοῦ χρόνου next year, τοῦ λοιποῦ in future, τοῦ κάκου in vain.

2. The Accusative denotes:

a. Extent of space and time (how long? how far?); as:

Αὐτὸ τὸ χωριὸν εἶναι μιάμισυ ὥρα μακρὸν ἀπ' τὴν Ἀθῆνα.

This village is 1½ miles from Athens.

Πέντε μῆνες ἦταν ἄρρωστη 5 months (long) she was ill.

Τὸ(ν) χειμῶνα ἔμεινε στὴν Ἰταλία.

For the winter he stayed in Italy;

so also the time at which a thing happens (when?); as:

Τὴν αὐτὴ βραδεῖά the same evening.

Τὴν Κυριακὴν δὲν βγαίνω ἔξω on Sunday I do not go out.

Τὴν Τρίτην, τὴν Παρασκευὴν on Tuesday, on Friday.

Τὸ πρωὶ in the morning.

Τὸ βράδυ, τὸ ἑσπέρας in the evening.

But for the day of the month the popular language has εἰς τὴν, εἰς τέας or τῆς; as:

Στὴν πρώτη τοῦ Ἀπρίλη on April 1.

Στές (στῆς) εἴκοσι τοῦ Ἀπρίλη.

On April 20. — See p. 85.

b. The accusative also denotes measure, weight, value; as:

Τὸ σάνιδι ἔχει τρεῖς πῆχες μᾶκρος (φάρδος, ὕψος, βάθος).

The bed has a length (breadth, height, depth) of 3 ells.

Τοῦτο τὸ πακέτο ζυγίζει τρία χιλιόγραμμα or ἔχει τρία χιλιόγραμμα βάρος.

This packet weighs 3 kilo, has a weight of 3 kilo.

Τὸ βιβλίον κοστίζει (or ἔχει) μιὰ δραχμή.

The book costs 1 drachma.

Τὸ βιβλίον δὲν ἀξίζει οὔτε πενήντα λεπτὰ.

The book is not worth 50 lepta.

c. After expressions of fulness and the like (adjectives, verbs etc.), there is either the simple accusative, or more rarely μέ or ἀπό with the accusative; as:

Ἐγέμισε τὸ ποτῆρι (μὲ) κρασί he filled the glass with wine.

Ἡ μπουτίλια εἶναι γεμάτη κρασί, μὲ or ἀπὸ κρασί.
The bottle is filled with wine.

Ἡ πλατεῖα ἦταν γεμάτη (ἀπὸ, μὲ) ἀνθρώπους.
The square was filled with people.

Μιά κάμαρα ὅλη στρωμένη (μὲ, ἀπὸ) χαλιά.
One room all covered with carpets.

d. The Accusative alone is used in addresses and greetings; as:

Τὸν παλῆανθρωπο! the stupid!

Τὸ(ν) μασκαρᾶ! the rascal!

Τὸν κακομοῖρη! poor creature!

Τὴν καυμένη! poor thing!

Τὸν κύριο Ἀνδρέα! (welcome) Mr. Andreas!

e. Some verbs take a double accusative, one of the object and one of the predicate; of these the popular language uses, amongst others, κάνω I make (into); διορίζω I destine, appoint (as); νομίζω, θεωρῶ (-έω) I regard (as); κρίνω I judge (for); λέγω, ὀνομάζω I name; παρασταίνω, παραστήνω I represent (as); e. g.:

Τὸν ἔκαμε, διόρισε ἐπιθεωρητή.

He made him, appointed him overseer.

Τὸν ἔλεγε κλέφτη he called him thief.

The accusative of the predicate often has σάν, γιά and other such, as we use as, for, into; e. g.:

Σὲ κρίνουν σάν, σὲ παρασταίνουν γιά καυγατζή.

They judge you, they represent you as a brawler.

In the same way ἔχω has two accusatives in the phrase ἔχω ἀνάγκη I need; as:

Ἔχω ἀνάγκη τὰς συμβουλὰς σας.

I need your counsels.

Σήμερα ἔχω ἀνάγκη τὸ βιβλίον to-day I need the book.

Ἔχω παραγγελιά I have a commission;

similarly:

Ἔχει ἀδελφὸ ἀξιωματικό, καθηγητή.

He has a brother, an officer, a professor.

Τὸν ἔχω φίλον I have him as a friend.

f. Not only are adverbs doubled (Lesson 22), but even nouns, when then is an idea of gradual movement; as:

Λίγο λίγο πίνει.

He drinks very little (i. e. first a little drop, then another).

Ἀκρι ἄκρι ἀρμενίζομε (ἡ ἄκρι cape, headland).

We sail close along the coast.

Πέτρα πέτρα πηδῶ I leap from stone to stone.

Νὰ πᾶς ποταμό ποταμό follow the course of the river.

Words.

τὸ κούτελο brow
κατάμαυρος, ὀλό- jet black
μαυρος, -η, -ό
ξεπουλῶ, -άω buy up

τὸ κορμί, ἡ κορ- figure, stature,
μοστασιά body
δπεύθυνος, -η, -ο responsible.

Exercise 59.

In that new house the upper storey is let. He has a high forehead, and lively eyes of a jet black. This woman's face is not beautiful, but she has a nice figure and a small hand. He is an excellent man, respected by all his fellow citizens. Thou art a gossip: hold thy tongue, do! I have no good opinion (ἰδέα) of his abilities. There is no site left for the theatre, all the sites are sold. I have need of the money this very day, and I beg you to pay me. In this case not many words are necessary; everyone sees at once which of you two is right and which is wrong. Many took him for a traitor. He has a nephew who is an officer. My friend is an honourable man. Once a fool, always a fool (a fool remains a fool always). The house does not suit me, it is too small for me. Fill the bottle with fresh water. How much did the book cost? It was cheap, it cost only 6 drachmas and 50 lepta. He called him by name. He will not dare to take me for a liar. I will come to you at 10 o'clock. He is not yet an old man; he was born on May 23, 1858. I know Greece well, I lived there for eight years. Why dost thou always come in the evening, canst thou not come in the morning? He returned from his long journey on Sunday last. Through the whole summer the heat was very great. He was ill only a few days; on Tuesday he took to his bed (ἔπεσε στὸ κρεβάτι), on Friday he was dead. He is heavy, he weighs 85 okas. The tree has a height of about four metres. The table is two metres wide. That is the gentleman with whose son mine has struck up (= has) a friendship. Here is the woman whose watch was stolen yesterday. We all admire the works of God and the beauties of Nature. Can I see the professor for a moment? I regard you as responsible for all the misfortunes which have come upon me.

§ 3. Adjectives.

The Adjective must agree with its noun in gender, number and case, whether it stand before or after the noun, as attributive or as predicate. Thus:

Οἱ καλοὶ φίλοι the good friends.

Φρόνιμα παιδιά or παιδιὰ φρόνιμα good children.

Τὰ σταφύλια δὲν εἶναι γινωμένα ἀκόμα.

The grapes are not yet ripe.

1. If the adjective belongs to several nouns in the singular, it is put in the plural; as:

Ὁ φτωχὸς καὶ ὁ πλούσιος εἶναι ὅμοιοι μπροστὰ ἀπὸ τὸ Θεό.

Poor and rich are alike before God.

2. If the nouns are of different genders, there is a difference according as they denote persons or things. With persons, the masculine outweighs the feminine and neuter (so the adjective is masculine), and the feminine outweighs the neuter (so the adjective is feminine); as:

Ὁ πατέρας καὶ ἡ μητέρα εἶναι καλοί.

The father and the mother are good.

Ἡ μητέρα καὶ τὰ παιδιὰ τῆς εἶναι ὡραῖες.

The mother and her children are pretty.

But if the nouns denote things, the adjective is to be neuter plural, whatever may be the gender of the nouns; as:

Τὰ τοιβάρια, ἡ πόρτες καὶ τὰ παράθυρα τοῦ σπιτιοῦ εἶναι ἄσπρα.

The walls, doors and windows of the house are white.

Often, however, the adjective follows the gender of the nearest noun; as:

Πάντα εἶναι χαρούμενος ὁ Νικόλας καὶ ἡ Μελπομένη.

Nicholas is always contented, and Melpomene.

3. Relative pronouns, participles and numerals which refer to several nouns, are treated in the same way.

§ 4. Pronouns.

1. It, There. It has already been said more than once that 'it' as subject of a verb, like I, thou, he, she and so forth, is expressed simply by the verbal ending.

a. 'It' is also left untranslated:

α. When it is used in English for an unknown subject, or looks forward to a subject that is coming later:

Βρέχει it rains.

Σᾶς φαίνεται, ὅτι ξέρω τοῦτο τὸ μυστικόν;

Does it seem to you that I know this secret?

β. When it points back to the subject; as:

Ποιὸς εἶναι; who is it?

Ἐσὺ εἶναι; is it you?

So in the phrase 'There is, there are', the adverb is untranslated:

Τότε ἦλθε ἓνας ἄλλος then there came another.

Πολλοὶ εἶναι ποῦ τὸ ξέρουν there are many that know it.

b. But 'it' is translated:

α. When a relative follows, by a demonstrative; as:

Ἐσεῖς εἴσατε ἐκεῖνοι, οἱ ὅποιοι (or ποῦ) τὸ εἶπατε.

It is you that said it.

β. When 'it' is in the accusative, by τό, αὐτό, τοῦτο or τά, αὐτά τοῦτα, according to the noun referred to; as:

Ποιὸς τὸ ἄκουσε, ποιὸς ἄκουσε αὐτὸ (τοῦτο) or

Ποιὸς τὰ ἄκουσε, ποιὸς ἄκουσε αὐτά (τοῦτα);

Who heard it?

c. In answers, 'it' is either untranslated, or replaced by the word that it represents; as:

Αὐτὴ εἶναι ἡ μητέρα σου; ναί, εἶναι (ἡ μητέρα μου).

Is that your mother? Yes, it is.

So also with 'that', 'so':

Εἶσαι εὐχαριστημένος; ναί εἶμαι (εὐχαριστημένος).

Are you satisfied? Yes, that I am (or: I am so).

2. One, They. Greek has no word for the indefinite 'one', German man, French on; so other expedients must be sought.

a. The indefinite pronoun κανένας (κανείς) anyone (see p. 155), or κάποιος (p. 156), may be used; as:

Κάποιος ἔρχεται, ἔρχεται κανένας they are coming.

Κανένας δὲν τὸ λέγει one never says that.

b. Often a personal pronoun, I, thou, we, is used and the construction follows; as:

Δὲ(ν) μπορείς πάντα νὰ λὲς ὅ,τι σκέφτεσαι.

One cannot always say what one thinks; — or:

Δὲ(ν) μπορείτε πάντα νὰ λέτε ὅ,τι σκέφτεσθε; — or:

Δὲ(ν) μπορούμε πάντα νὰ λέμε ὅ,τι σκεφτόμασθε.

Notice the phrase $\lambda\epsilon\varsigma\ \pi\omega\varsigma$ one might say:

$\Lambda\epsilon\varsigma\ \pi\omega\varsigma\ \tau\omicron\upsilon\ \eta\tau\alpha\nu\epsilon\ \gamma\rho\alpha\phi\tau\omicron\ \nu'\ \alpha\pi\omicron\tau\acute{\omicron}\chi\eta\ \sigma\epsilon\ \delta\lambda\alpha.$

One might say it was written (in his fate) to fail in everything.

c. Often a plural noun or adjective, as men, people, many, is in the mind, or sometimes expressed, and then the verb is in the 3rd, person plural; e.g.:

$\Lambda\acute{\epsilon}\gamma\omicron\upsilon\nu$ they say, people say, many say.

$\text{Νομ}\acute{\iota}\zeta\omicron\upsilon\nu$ they believe, etc.

$\text{Το}\acute{\upsilon}\ \epsilon\acute{\iota}\pi\alpha\nu\epsilon$ they told him.

d. If the verb is active and has an object, the construction may be turned into the passive as usual; e.g.:

$\text{Το}\acute{\upsilon}\tau\omicron\ \tau\omicron\ \sigma\acute{\pi}\iota\tau\iota\ \pi\omega\lambda\epsilon\acute{\iota}\tau\alpha\iota\ \phi\tau\eta\nu\acute{\alpha}$ they are selling this house cheap.

$\text{Β}\acute{\rho}\iota\sigma\kappa\epsilon\tau\alpha\iota\ \acute{\alpha}\lambda\omicron\gamma\omicron;$ can one get a horse?

§ 5. On verbs, the use of tenses and moods, with dependent or independent sentences, all that is necessary has been said in the proper place. As regards word-order, we may here briefly repeat that in sentences introduced by conjunctions or relatives the verb usually follows next the conjunction or relative, that only its subject may precede it, and that the infinitive usually comes next to the verb which it completes.

Words.

$\sigma\omicron\zeta\eta\tau\omega$	debate, dispute	$\kappa\alpha\tau\acute{\alpha}\delta\eta\lambda\omicron\varsigma, \pi\rho\acute{o}-$	clear
$\sigma\upsilon\mu\mu\omicron\rho\phi\omicron\nu\omicron-$	model oneself	$\delta\eta\lambda\omicron\varsigma, -\eta, -\omicron$	
$\mu\alpha\iota\ \mu\epsilon\ \dots$	after	$\tau\acute{\alpha}\ \mu\alpha\lambda\acute{\omega}\mu\alpha\tau\alpha$	quarrelling,
$\tau\omicron\ \rho\acute{\iota}\chi\nu\omega\ \epsilon\varsigma\ \dots$	ascribe to		discord
		$\delta\ \kappa\alpha\upsilon\gamma\acute{\alpha}\varsigma$	quarrel, dispute.

Exercise 60.

That is the greatest folly that you can perpetrate. The house and the courtyard are small. His poverty, his wretchedness and his pains were terrible. His brother and his sister are both still young. Is that your house? Yes, it is. Are these people really unhappy? Yes, they are. Are you this boy's teacher? Yes, that I am. Was it you that disputed so loudly over politics with Mr. Antonopoulos last evening? No, it was not I. No one believes him. It seems that it is your hat that lies there on the table. Is it cold to-day? Yes, it is very cold, it is freezing. Is your friend so unhappy, then? Yes certainly, he is so. It is that I wished to say to you. Again it is you that will cause strife and discord. One

often judges others by oneself. It is necessary that one should often guide oneself (mould oneself) by the will and intentions of others. The longer thou waitest, the worse it is. They had told us that you had much pressing business on those days, that is the only reason why we did not come to you. You deceive yourself if you think that this family is rich. People have wrongly attributed to him the responsibility for these events. Is it true (truth) that they intend to move the station into another part of the city? It is clear that all this news has been intentionally spread; one must doubt whether it is all true. Did you receive this packet by post? No, it was sent to me by means of a shoeblack (λοῦστρος). What is one to do, to pronounce Greek well? One must read aloud as often as possible.

APPENDIX.

Passages for Reading.

1. From 'Αργ. Ἑφταλιώτῃ «Ἱστορία τῆς Ρωμαιοσύνης».

Γλῶσσα. (Origin and growth of the popular language.)
 Ἄν κρίναμε γιὰ τὴ γλῶσσα τοῦ ἔχτου αἰῶνα ἀπὸ τὰ ἔργα τοῦ Ἀγαθία καὶ τοῦ Προκόπιου, θὰ κάμναμε περίπου τὸ ἴδιο λάθος ποῦ θὰ κάμναμε ἂν κρίναμε τὴ γλῶσσα τοῦ δεκάτου πέμπτου αἰῶνα ἀπὸ τὴ Θουκυδίδεικῃ ἱστορίᾳ τοῦ Λαόνικου τοῦ Χαλκοκονδύλη. Δὲν πρέπει ὅμως νὰ θαρρέσουμε πάλι πῶς ἡ γλῶσσα τοῦ ἔχτου αἰῶνα ἦταν τόσο ἀλλαγμένη ποῦ νὰ πλησιάζῃ τὴ ρωμαϊκὴ μας γλῶσσα. Πολὺ μακριά. Ἡ γλῶσσα ἦταν ἀκόμα ἡ παλῆα ἡ ἑλληνικὴ στὴ μορφολογία της· ἦταν ἡ λεγόμενη «κοινή», καὶ κατὰ τὴν Ἱστορικὴ Γραμματικὴ τοῦ ἀθάνατοῦ μας Ψυχάρη ἔτσι ἀπάνω κάτω πῆγε ὡς τὸν ἐνδέκατο αἰῶνα, τότες ποῦ πρῶτο φαίνονται μὲ κάποια σειρὰ καὶ συνέχεια σημάδια ἀλάθευτα τῆς σημερινῆς τῆς ρωμαϊκῆς στὸ ποίημα τοῦ πρώτου Σπανέα. Δηλαδή βási ἡ παλῆα ἡ «κοινή» μὲ τύπους καινούργιους ποῦ τοὺς συνειθίζομε καὶ τώρα. Γὸ πρῶτο ρωμαϊκὸ ποῦ γράφηκε στὴν καθαυτὸ τὴ σημερινή μας τὴ δημοτικὴ, δὲ γράφηκε πρὶν ἀπὸ τὸ 16^ο ἢ 17^ο αἰῶνα· θέλω νὰ πῶ τὸν Ἑρωτόκριτο καὶ τὴν Ἑρωφίλη· κ' εἶναι μάλιστα πολὺ περίεργο ποῦ ἄργησε τόσο πολὺ νὰ γραφῇ· δηλαδή νὰ γείνῃ γλῶσσα καινούργια. Πρὶν ἀπὸ τὸν Ἑρωτόκριτο καὶ τὴν Ἑρωφίλη δὲ βρίσκουμε τίποτις παρὰ τύπους ἀνακατεμμένους, μισὸ ρωμαϊκοὺς μισὸ ἑλληνικοὺς, ὅπως στὸ Σπανέα τὸν ἴδιο.

Ἄρχισε ὡς τόσο, ἂν ὄχι ἡ καθαυτὸ ἀλλαγὴ, δίχως ἄλλω ὅμως ἡ προετοιμασία τῆς ἀλλαγῆς ἀπὸ τοὺς πρώτους χρόνους μετὰ Χριστό, ἀπὸ τότες δηλαδή ποῦ χάθηκαν ἡ διάλεχτες καὶ καταστρώθηκε ἡ «κοινή», ποῦ εἶναι καὶ τοῦ Βαγγέλιου ἡ γλῶσσα. Σιγὰ σιγὰ τότες χάθηκαν καὶ τὰ μακριὰ καὶ τὰ βραχυὰ φωνήεντα, καὶ πῆραν οἱ τόνοι τὸν

τόπο τους, καθὼς παρατηροῦμε κι' ἀπὸ τὰ ἐκκλησιαστικά μας ἄσματα κι' ἀπὸ τὸ δεκαπεντασύλλαβο στίχο.

Ἄς δοῦμε τώρα τί λογῆς λεχτικὲς ἀλλαγὲς παρατηροῦνται στὸν ἔχτο αἰῶνα· νὰ σημειώσουμε ὅμως πάλι πρῶτα, πῶς ἂν ἡ γλῶσσα τοῦ τόπου ἦταν τὰ ἑλληνικά, δηλαδὴ ἡ «κοινή», ἐπίσημη γλῶσσα ἦται ἡ λατινική. Εἶδαμε, πόσο πολεμήσανε μερικοὶ αὐτοκράτοροι νὰ τὴν κάμουνε γλῶσσα τοῦ κράτους. Μὲ τέτοια δύναμι πολέμησαν, κι' ὡς τόσο ἡ ρωμαϊκὴ τὴν εἶχε καταδικασμένη σὲ θάνατο ἅμα πρωτοφάνηκε στὴν Ἀνατολή. Ἡ γλῶσσα ποῦ λὲς καὶ κυρίεψε τὸν κόσμον, κυριεύθηκε τέλος κι' αὐτὴ ἀπὸ τὴ ρωμαιοσύνη. Ἀρχισε ὁ τελικὸς ὁ ἀφανισμὸς τῆς λατινικῆς στὴν Ἀνατολὴ ὕστερ' ἀπὸ τὸν ἔχτον αἰῶνα.

Δὲν ἔμενε ὡς τόσο ἡ ἐθνικὴ μας γλῶσσα καὶ δίχως σημάδια ὀλοφάνερα τῆς λατινικῆς ἀνεκατωσιᾶς, καὶ μήτε μποροῦσε νὰ μὴ γείνη τέτοιο πρᾶμμα. Τὰ βρίσκουμε ὅχι μονάχα στοὺς τίτλους, ὅχι μονάχα στοὺς στρατιωτικοὺς ὅρους (δούξ, κόμης, κάστρον, φρατρία, μανδᾶτα, μανδάτορας, σίγνον, τέντα κτλ.), στοὺς διοικητικοὺς (στράτα, ρούγα, σπίτι, πόρτα κτλ.) καὶ σ' ἄλλους, μὰ καὶ στὴ γενικὴ φιλολογία καὶ στὴ λαϊκὴ τὴ γλῶσσα μέσα. στὴ γλῶσσα δηλαδὴ ποῦ μιλοῦνταν καθεμέρα στὴν Πόλι.

Τῆς καθημερινῆς αὐτῆς γλώσσας, ἀφίνοντας πιά τὰ λατινικά κατὰ μέρος, μᾶς ἔδωσε κάποιον δείγμα ὁ διάλογος ἐκεῖνος μεταξὺ Πράσινους κι' Αὐτοκράτορα στὴ Στάσι τοῦ Νίκα. Ἄλλο δείγμα βρίσκεται στὸ Θεοφάνη . . . Ἀπὸ ἐπιγραφὴ τοῦ ἔχτου αἰῶνα ποῦ βρέθηκε στὴ Νουβία μαθεύθηκε, πῶς τὸ ὕδωρ «τῷλεγαν» ἀπὸ τότες «νηρόν». Πῶς τὸν «ὄνον» τὸν ἔλεγαν ἀπὸ τότες «γαυδάριν» ἢ «σγουδάριν» ἂν ὅχι «γαίδαρον» τὸ ξέρουμε κι' ἀπὸ τὴν περίφημη ἐκείνη φράσι ποῦ πέταξαν τοῦ Ἰουστινιανοῦ στὴ Στάσι τοῦ Νίκα.

Μὰ καὶ στὴ γλῶσσα τῶν πιὸ γραμματισμένωνε νᾶρθουμε καὶ 'κεῖ τὰ βρίσκουμε τὰ σημάδια τῆς σιγανῆς μὰ καὶ βέβαιης ἀλλαγῆς. Ἐκεῖ ἄξαφνα ποῦ ὁ Μένανδρος παστρικά τὸ λέει πῶς δίνει τὰ λόγια τοῦ πρέσβη καταπῶς τὰ εἶπε κι' ὅχι «ἐπὶ τὸ ἀττικώτερον».

Ἀξιοσημείωτες εἶναι κ' ἡ ἀλλαγὲς ὅχι μονάχα ἀπὸ μιὰ λέξι σ' ἄλληνα, μόνο κι' ἀπὸ μιὰ σημασίᾳ σ' ἄλληνα· π. χ. ὠραίος ἀντὶς καλός, πονῶ ἀντὶς ἀλγῶ, θεραπεύομαι ἀντὶς εὐφραίνομαι κτλ.

Τοὺς λατινισμοὺς οἱ γραμματισμένοι δὲν τοὺς καταδέχονταν . . . Ἔτσι πῆγε ἡ ἀττικὴ αὐτὴ ἡ καθαρογλωσσ-

σιὰ τῶν ἱστορικῶν πότε λίγο πότε πολύ, ὡς τὸν καιρὸ τοῦ Χαλκοκονδύλη. "Ὡστε ὅποιος διαβάζοντας τοὺς βυζαντινοὺς χρονογράφους θαρρέψῃ πῶς θὰ παρακολουθήσῃ καὶ τὴν ἱστορίαν τῆς καθ'αυτὸ γλώσσας, κάμνει μεγάλο λάθος.

Ἀπὸ τῆς μεσαιωνικῆς ἐκείνης γλώσσης τὰ σπλάγγνα βγῆκε, καθὼς εἶπαμε, πολὺ ἀργότερα, καὶ ἀπὸ τότες λουλουδίζει ἡ νέα ἡ γλῶσσα, ὅχι πιά σιδεροδεμένη με μισοζώντανους τύπους, μόνο λεύθερη, σπαρταριστὴ καὶ βουνήσια καὶ μορφώθηκε με τόση χάρι καὶ τόση δύναμι ποῦ καταντάει ἀπὸ τῆς ὁμορφότερας γλώσσας τοῦ σημεριοῦ κόσμου.

2. From I. Ψυχάρη «Ὁ Μάγος».*

Μιά φορὰ καὶ ἕναν καιρὸ εἶτανε μιὰ μικρὴ, μικρούτσικη χώρα. Ἀχ! τί χάρι ποῦ τὴν εἶχε ἡ μικρούτσικη πόλη! Τί νόστιμοι ποῦ εἶταν οἱ μικροπολίτες! Πόσο μπόι¹ λὲς τάχατις νὰ εἶχαν; Οἱ μικροπολίτες εἶταν κοντούτσικοι, φιλούτσικοι, ὁμοροκαμωμένοι καὶ ἴσια μ' ἕνα δάχτυλο μεγάλοι. Εἶχαν κάτι πρόσωπα σοβαρούτσικα καὶ χλωμά, με μυτερά μουστακάκια. Μὰ τί ὠραιούτσικα μουστακάκια ποῦ τὰ εἶχαν! Κάποτες ζάρωναν τὰ μαβρούτσικά τους τὰ φρύδια καὶ νόμιζες πιά πῶς μεγάλα πράματα συλλογιούνταν. Ἡ φορεσιά τους εἶτανε μιὰ χαρά· φοροῦσαν κάτι στενούτσικα πανταλονάκια, σουρτουκάκια σὰν τὰ δικά μας καὶ ἀψηλούτσικα² γυαλιστερά καπέλλα. Τοὺς ἔβλεπες καὶ τοὺς ἀγαποῦσες. "Ἐπρετε ὅμως νάχῃς καλὰ μάτια νὰ τοὺς διῆς. "Ἐγραφε ἡ ἱστορία πῶς οἱ πατέρες τους εἶτανε γιγάντοι καὶ εἶχαν κάμει παιδιὰ νάνους Εἶταν πολὺ περίεργο τὸ περπάτημά τους· περπατοῦσαν πηδηχτὰ πηδηχτὰ, ὅμως με κάποια περηφάνεια καὶ τὴ μύτη πάντα ψηλά. Θωροῦσες ἕνα μικροπολίτη καὶ στοχάζουσιν πῶς ἐρχότανε βασιλιάς.

Δουλειὲς εἶχαν, πολλὰς δουλειὲς οἱ μικροπολίτες. Σεργιάνιζαν³ ὅλη μέρα στοὺς δρόμους, συχνοχαιρετιούνταν, ἔκαμναν κομπλεμέντα καὶ τσιριμόνιες, κουβέντιαζαν ὡς καὶ με τὰ χεράκια τους, μιλούσανε, γελοῦσανε, φιλοσοφοῦσαν ἀναμεταξύ τους. "Ἐπειτα ὁ καθένας, σὰν κάτι πιὸ καμαρωμένος, πήγαινε στὸ μικρούτσικό του τὸ σπιτάκι καὶ ἔγραφε μάνη μάνη ἕνα βιβλίον. Τί λὲς νάγραφε μέσα στὸ βιβλίον; Οἱ μικροπολίτες γράφανε βιβλία ὁ ἕνας γιὰ τὸν ἄλλον

* The spelling of the writer is kept; e.g.: εἶτανε — ἦτανε, χάρι — χάρι, μαβρούτσικα — μαυρούτσικα, μαγέβεται — μαγεύεται etc. The piece will be found in 'Ρόδα καὶ Μῆλα vol. 1.

Τραγωδία δὲν εἶχανε, μήτε κωμωδία, μήτε ἱστορία, μήτε μυθιστορία, μήτε κρίση, μήτε ἐπιστήμη, μήτε τέχνη. Μὰ δὲν πειράζει. Εἶχαν ἓνα σωρὸ κριτικούς, κωμικούς, τραγικούς καὶ σοφούς. Μπρὲ παιδιά! ἀφοῦ σᾶς τὸ λέω· ὅλα βρίσκουνταν ἐκεῖ μέσα, στὴν αἰώνια Μικρόπολη καὶ δὲν εἶχες ἀνάγκη νὰ γυρίσης τὸν κόσμον καὶ νὰ γυρέψης ἄλλοὺ πουθενὰ ποιητάδες ἢ φιλοσόφους.

Οἱ μικροπολίτες παινοῦσαν ὁ ἓνας τὸν ἄλλον· μὴ νομίζης ὅμως πῶς εἶταν ἀπὸ καλосύνη. Τὸ πουλάκι τὸ γλυκὸ ποῦ λέγεται καλосύνη, τὸ πουλάκι ποῦ καὶ τὸ ἴδιο μαγέβεται μὲ τὸ κελάδημά του, δὲν πολυτραγουδοῦσε μέσα στὴν καρδιά τους. Τὸ στηθουλάκι τους εἶτανε μικροῦλό, σὰν κάτι στενούτσικο τὸ κλουβί, καὶ δὲ χωροῦσε μέσα τᾶγαθὸ τὸ πουλί μας. Ἀγάπη στὰ σπλάγχχνα τους δὲν εἶχαν οἱ μικροπολίτες· δὲ ζεσταίνονταν ἡ ψυχὴ τους, δὲν τοὺς ἔβλεπες νὰ κλαῖν ἢ καὶ νὰ δακρίσουν, ὅταν καμιὰ ἰδέα μεγάλη, μ' ὅλη της τὴν ὁμορφιά, ξεφανερώνονταν μπροστά τους. Παινιοῦνταν ἀναμεταξύ τους, γιατί ἤθελε ὁ καθένας κάτι νὰ φανῇ. Ποῦ καιρὸς γιὰ δάκρια; Ποῦ καιρὸς γιὰ καλосύνη; Ὁ καθένας δὲν εἶχε ἄλλο στὸ νοῦ του παρὰ τὸ χαδεμένο του τὸ ἐγώ

Οἱ μικροπολίτες μιλοῦσαν μιὰ πολὺ παράξενη γλῶσσα. Συνήθιζαν κάτι λέξεις ποῦ τίς εἶχαν πρῶτα οἱ πατέρες τους, οἱ γιγάντοι. Μὰ ὅταν ἔβγαιναν ἀπὸ τὸ μικροῦσίκο τους στοματάκι, φάνταζαν πολὺ περίεργα. Μὲ κανέναν τρόπον δὲν ἤθελαν οἱ μικροπολίτες νὰ ποῦν τὰ πράματα νέττα σκέττα. Ἐσκάλιζαν καὶ κάτι παλιούς τύπους μέσα στὰ βιβλία καὶ καμάρωναν. Οἱ μικροπολίτισσες — ἂχ! τί ἄσκημα ποῦ τὸ λέω! — αἱ μικροπολίτισσαι — ὅχι δά! ἔκαμα πάλε λάθος — αἱ μικροπολίτιδες λίαν⁴ ἐγοητεύοντο⁵ καὶ τὴν ὥρα ποῦ τοὺς ἀκούγαν καὶ κατόπι, ποῦ θυμοῦνταν τὰ λαμπρούτσικά τους τὰ λόγια — νὰ τὸ ποῦμε ὅπως πρέπει, «λίαν ἐγοητεύοντο καὶ ἀκούουσαι καὶ ἀκηκουῖαι». Οἱ μικροπολίτες ἔγραφαν καὶ μιλοῦσαν ὅλη μέρα. Συχνὰ δὲν κατάλαβε ὁ ἓνας τὸν ἄλλον. Τί τύχη ἀλήθεια! ποῦ τὴν εἶχαν. Κάποτες ὁ μικροπολίτης δὲν καταλάβαινε κι' ὁ ἴδιος τί ἔγραφε. Δὲν εἶναι τύχη κι' ἀφτό; Οἱ μικροπολίτες οἱ καθημένοι εἶχανε μικρό, μικρούτσικο μυαλό, στενὸ, στενούτσικο κεφαλάκι. Μὰ ἄς τὰφήσουμε πιά. Τί; Θὰ τοὺς κατηγορήσουμε τώρα;

Πόσο βάσταξε ἡ Μικρόπολη, δὲν τὸ ξέρω νὰ σᾶς τὸ πῶ. Διάβασα ὅμως στὰ βιβλία πῶς μιὰ φορὰ ἦρθε στὸν τόπο ἓνας μάγος. Εἶταν πολὺ καλὸς ἄνθρωπος καὶ τοῦ ἄρεξε νὰ σπουδάξῃ καὶ νὰ μαθαίνει. Ἐλεγαν πῶς εἶτανε μάγος,

γιατί εἶχε πάντοτε στήν τζέπη του ἓνα γυαλί, μὰ τὴν ἀλήθεια! ἓνα παράξενο γυαλί, χοντρὸ στὴ μέση καὶ στὶς ἄκρες φιλό, ξεστρογγυλωμένο μὲ τέχνη, λαμπερὸ καὶ πολυδουλεμένο. Ὁ μάγος μὲ τὸ γυαλί του προσπαθοῦσε νὰ διῇ τοὺς μικροπολίτες. "Εβαζε τὸ γυαλί καὶ δόστου^ο κοίταζε ὅσο μπορούσε. "Αχ, τί παράδοξο πρᾶμα ποῦ ἀκολούθησε τότες! Τί ἀνήκουστο περιστατικό! Τί περίεργο γυαλί ποῦ εἶταν ἐκεῖνο! "Οσες ἀχτίδες εἶχε ὁ ἥλιος, ὅσες ἀχτίδες σκόρπιζε ἀπάνω στὴ γῆς, τίς ἐπαιρνε τὸ γυαλί, τίς περιμάζεβε μέσα του, τίς συγκέντρωνε, τίς ἔκαμνε μιὰ φλόγα μοναδική. Οἱ μικροπολίτες ἔλιωναν ἔλιωναν⁷ ἓνας ἓνας· φαίνεται πῶς τοὺς ἔκαιγε τὸ γυαλί καὶ δὲ βαστοῦσε τὸ τρυφερό τους τὸ πετσάκι σὲ τέτοια φωτιά. "Ετσι ἀφανίστηκαν ὅλοι κ' ἔμεινε ἡ χώρα ἄδεια μιὰ στιγμή. Τότες ὅμως ἀπὸ τοὺς βράχους, ἀπὸ τὰ βουνά κ' ἀπὸ τίς πεδιάδες, ἀπὸ τὴ περιγιάλια καὶ ἀπὸ τὰ χωριά γύρω γύρω προχωροῦσαν ἄλλοι μικροί, μικρούτσικοι καὶ κεῖνοι, ποῦ δὲ φαίνονταν πρίν. Εἶταν προστυχοντυμένοι καὶ ντροπαλοί. "Εννοιωθάν πῶς εἶχε ἥλιο στὴ χώρα κ' ἔρχονταν τώρα ὁ καθένας νὰ χαρῇ τὴ ζωῇ καὶ τὸ φῶς. Οἱ χωρικοί, λέει, δὲ φοβοῦνται τὸν ἥλιο κ' ἡ ζέστη τοὺς ἀρέσει. Τοὺς κοίταζε πάλε ὁ μάγος μὲ τὸ γυαλί του. "Αχ! τί περίεργο γυαλί εἶταν ἐκεῖνο! Ἀντὶς νὰ διῇ τὰ προσώπατα μόνο, ἔβλεπε μέσα στὸ φιλούτσικο, στὸ λιγνούτσικό τους τὸ κορμί, τὴν καρδιά καὶ τὸ μυαλό. Μεγάλωναν οἱ καρδιές λίγο μὲ τὸ γυαλί, μεγάλωναν καὶ τὰ μυαλά. Ἀφοῦ μεγάλωσαν οἱ νοῦδες, μεγάλωσαν πιά τότες κ' οἱ ἄνθρωποι. Νὰ ποῦμε τὴν ἀλήθεια, δὲν ἔγινε τὸ πρᾶμα μὲ μιᾶς. Ἰσως τοὺς ἔδειχνε τὸ γυαλί ὅχι ὅπως εἶταν ἐκεῖνη τὴν ὥρα, μὰ ὅπως θὰ γίνονταν κατόπι. "Οσο τοὺς κοίταζε ὁ μάγος, τόσο ἔρχονταν ἔρχονταν οἱ χωρικοὶ ὁ ἓνας ἀπάνω στὸν ἄλλον, χαρούμενοι καὶ τρεχάτοι στὴ Μικρόπολη μέσα.

"Ετσι μὲ τὸν καιρὸ ἔγινε κ' ἡ Μικρόπολη Μεγαλόπολη σὰν τίς ἄλλες. "Εγιναν κ' οἱ χωρικοὶ μεγαλοπολίτες. Οἱ μεγαλοπολίτες εἶχαν καὶ κεῖνοι κάμποση δουλειά. Πρώτη φορὰ θωροῦσαν τὸν κόσμον κ' ἤθελαν ὅλα νὰ τὰ ποῦνε, νὰ τὰ ποῦν ὅλα μὲ μιᾶς. Οἱ μεγαλοπολίτες ὅμως λαλοῦσαν τὴ γλῶσσα ποῦ λαλοῦνε στοὺς κάμπους καὶ στὰ βουνά. "Ετσι, λέω, νὰ τὸ πιάσουμε καὶ μεῖς, γιατί κ' ἡ ψυχὴ τῆς Ρωμηοσύνης πῶς θὰ κάμῃ, πῶς θὰ φανῇ, ἂν τῆς σηκώσουμε τὴ φυσικὴ λαλιά της. Φτάνει νὰ μᾶς ἀφήσουν ἡσυχους οἱ δασκάλοι καὶ νὰ μὴ χαλνοῦν τὴ γλῶσσα τοῦ κάμπου καὶ τοῦ βουνοῦ. Ψυχὴ καὶ γλῶσσα εἶναι τὸ ἴδιο.

Τί λές τώρα νὰ σημαίνῃ ἀπὸ τὸ παραμῦθι; Εἶναι ἀξιόλογο παραμῦθι καὶ μπορεῖ ὁ καθέννας ὅπως θέλει νὰ τὸ πάρῃ· ὁ καθέννας μπορεῖ νὰ πῇ πῶς εἶναι ἐκεῖνος μεγαλοπολίτης καὶ μικροπολίτες οἱ ἄλλοι. Εἶναι μαργιόλικο⁸ παραμῦθι καὶ ἔχει τὸ νόημά του καὶ ἀπτό. Ἡ ποίησις καὶ ἡ φιλοσοφία, τὸ δρᾶμα καὶ τὰ ρομάντσα, ἡ φιλολογία, σὰν ποῦ λέμε, εἶναι τὸ γυαλί. Κι' ὁ Μάγος πάλε ποιὸς νὰ εἶναι; Οἱ μάγοι εἶναι πολλοί. Μάγος εἶναι ὅποιος ξέρει καὶ βλέπει μὲ τὸ γυαλί. Εἶναι πολὺ σημαντικὸ πρόσωπο καὶ πιάνει καὶ τὸν τόπο του. Πῶς ἔγινε ἡ Ἑλλάδα μεγάλη στὰ χρόνια τὰ παλιά; Μὲ τί δύναμη νίκησε τοὺς μηδικοὺς πολέμους; Μὲ τὰ ὅπλα ἢ μὲ τὰ ἔργα ποῦ εἶχε βγάλει καὶ ποῦ ἔβγαζε ὁ νοῦς της; Για νὰ βγῇ ἀνεξάρτητο ἓνα ἔθνος, γιὰ νὰ καταλάβῃ πῶς ὑπάρχει, πρέπει νὰ τὸ φέρῃ πρῶτα ἡ ποίησις ποῦ θρέφει στὰ σωθικά⁹ του, ὕστερα τὸ σπαθί. Ὁ μόνος ὁ νικητὴς εἶναι ὁ μάγος· γιατί ὁ μάγος, ἅμα φανῇ, βλέπει μέσα στοῦ λαοῦ τὴν καρδιά. Δὲ βλέπει τοὺς ἄλλους, τοὺς κουρδισμένους¹⁰, τοὺς τσιτωμένους¹¹, τὰ ψέφτικα τὰθροπάκια. Χάνεις τὸν κόπο σου νὰ γυρέβῃς νὰ τὰ διῇς. Ὁ μάγος βλέπει τὸ ἔθνος καὶ τότες πιά καὶ τὸ ἔθνος βλέπει τὸ ἴδιο τί εἶναι, βλέπει τί ἀξίζει. Ἡ ψυχὴ του μεγαλώνει καὶ γίνεται φανερή. Τέτοια πανάγια δουλειὰ κάμνει ἡ φιλολογία, ἡ ἐλαφρὰ φιλολογία, ποῦ δὲν εἶναι λαφριά¹² καὶ ποῦ δὲν εἶναι μπόσικο¹³ παιχνιδάκι. Φτειάνει ἔθνος καὶ φωτίζει μέσα τοὺς λαούς.

1. height, stature. 2. ὑψηλός, ψηλός, ἀψηλός high; diminutive (ἀψηλούστικος). 3. lounge about, loaf, dawdle. 4. very. 5. were charmed. 6. in a trice, without more ado. 7. λιώνω, λυώνω melt away. 8. cunning, sly. 9. τὰ (ἐ)σωθικά, ἐσωτικά the inwards, vitals, bowels. 10. twisted. 11. ἐσπασμένα, stretched. 12. ἡ (ἀ)λαφριά, ἐλαφρία levity, superficiality. 13. hollow, empty.

3. Ἡ φωτιά τῆς χαρᾶς. Παραμῦθι τῆς Πρωτοχρονιάς.

By Γεώργ. Δροσίνης.

Στὴν κρύα καὶ σκοτεινὴ καλύβα τῆς γυρνᾷ πίσω ἡ ἄμοιρη χήρα μὲ θλιβερό περπάτημα. Αὐτὴ ἡ παραμονὴ τῆς πρωτοχρονιάς, τόσο χαρούμενη γιὰ ὅλον τὸν κόσμον, γιὰ αὐτὴν μόνον εἶναι γεμάτη λύπη καὶ στενοχώρια. Πουθενὰ δὲν βρῆκε δουλειά, οὔτε παρηγοριά καὶ, οὔτε ἐλπίδα. "Ὅλοι τῆς λέγαν μ' ἓνα στόμα· «σὰν περάσῃ ὁ χειμῶνας». Σὰν περάσῃ ὁ χειμῶνας — ποῦ θὰ πῇ σὲ τρεῖς μῆνες. Καὶ

τοὺς τρεῖς αὐτοὺς μαύρους μῆνες πῶς θὰ ζήσῃ ἡ δύστυχη χήρα, πῶς θὰ ζήσουν τὰ δυὸ της ὀρφανά! Κι' ὅταν ἐγύρισε καὶ κύτταξε πάλι τὰ δυὸ παιδιὰ της ἐμπρὸς στὴ σβυσμένη γωνιά¹, κρυωμένα, νηστικά, χωρὶς κανένα πρωτοχρονιάτικο χάρισμα, δὲν ἐβάσταξε πλιά κι' ἄρχισαν νὰ τρέχουν βροχὴ τὰ δάκρυα ἀπ' τὰ μάτια της.

Τάκ! τάκ! Δὲν εἶναι ἡ θύρα ποῦ κτυπᾷ; "Ὁχι! Ποιὸς θὰ κτυπᾷ; Στὴν ἄκρη αὐτῇ τῆς ἐρημιᾶς, ποιὸς θὰ εἶναι τάχα, μπροστὰ στὴν θύρα τῆς κακομοιριάς, τὴν ὥρ' αὐτῇ ποῦ χαίρεται ὅλος ὁ κόσμος καὶ ἔχουν πανηγύρι κ' οἱ φτωχότεροι; Ποιὸς θὰ κτυπᾷ; Θὰ εἶναι, καλέ², ὁ ἀέρας ἡ κανένα κακοσῆμαδο νυχτοπούλι. Αὐτὸ θὰ εἶναι.

Τάκ, τάκ, τάκ! Ξανακτυποῦν πάλι καὶ κτυποῦν τώρα δυνατά, τόσο δυνατά, ποῦ μισοξυπνοῦν τὰ δυὸ ὀρφανὰ καὶ μισανοίγουν τὰ μάτια μουρμουρίζοντας: «Μάννα, μάννα!» Καὶ μὲ μιᾶς ἀνοίγεται ἡ θύρα καὶ στὸ κατῶφλι προβάλλει ἕνας γέρος μεγαλόσωμος μὲ κάτασπρα γένεια κατεβασμένα στὰ στήθη του. Καὶ μὲ μιὰ φωνὴ χονδρὴ καὶ ἄγρια, ποῦ ἦταν περισσότερο φοβερὰ παρὰ ζητιανειά, λέει: «Λεημοσύνη, χριστιανοί!» Στὸ χέρι κρατᾷ ἕνα χονδρὸ ραβδί, στὸν ὦμο ἔχει κρεμασμένο ἕνα σακκοῦλι, τὰ ροῦχά του εἶναι κουρελιασμένα καὶ περιπατεῖ ξυπόλυτος. «Κόπιασε, κακόμοιρε», τοῦ λέει ἡ χήρα. «Δὲν ἔχω τὴ δύναμι νὰ σ' ἐλεήσω· μὰ ἐδῶ θὰ βρῆς τοῦλάχιστον λιγώτερο κρῦο παρὰ ἔξω, καὶ μορεῖς νὰ καθίσῃς νὰ ξαποστάσῃς μιὰ στιγμή. Κόπιασε!» Ὁ γέρος ἐσφάλισε τὴ θύρα καὶ πῆγε καὶ κάθισε κοντὰ στὴ σβυστῇ γωνιά. «Δὲν εἶναι οὐτ' ἐδῶ ζέστη, οὔτε φέγγει καλά. Δὲν μορεῖς ν' ἀνάψῃς ἕνα δαυλί;» «Δὲν ἔχω», ἀποκρίνεται ἡ χήρα. Ὁ γέρος κτυπᾷ τὸ χῶμα μὲ τὸ χονδρὸ ραβδί καὶ καταριέται· τὰ δυὸ παιδιὰ ξυπνοῦν κι' ἀνατινάζονται μ' ὀρθάνοιχτα μάτια. «Νά!» φωνάζει τὸ ἀγωράκι, «εἶναι ὁ "Ἅγιος Βασίλης!»³ Καὶ τὸ κοριτσάκι ἀπλόνει τὰ χέρια του κατὰ τὸν γέρο καὶ τοῦ χαμογελᾷ φωνάζοντας: «Καλησπέρα, "Ἅγιε Βασίλη!» Καὶ τὰ δυὸ μ' ἕνα στόμα ξαναλένε: «Τί χαρίσματα μᾶς φέρνεις, "Ἅγιε Βασίλη;» Ὁ γέρος σὰν νὰ μὴν τ' ἄκουσε γυρνᾷ καὶ λέει τῆς χήρας: «Δὲν θὰ μοῦ δώσῃς τίποτε νὰ φάω καὶ νὰ πιῶ;» «Τὰ παιδιὰ μου ἔφαγαν σήμερα τὴν τελευταία γωνιά τοῦ ψωμιοῦ, κ' ἐγὼ εἶμαι νηστικὴ ἀπὸ χθές.» «Ποῦ θὰ πῆ, δὲν ἔχεις ἐδῶ οὔτε ψωμί, οὔτε φωτιά, οὔτε τίποτε;» «Τίποτε», ἀποκρίνεται ἡ ἄμοιρη γυναῖκα.

Ὁ γέρος σηκώνεται, ρίχνει τὸ σακκοῦλι στὸν ὄμο καὶ τραβᾷ κατὰ τὴ θύρα κτυπώντας κάτω μὲ θυμὸ τὸ ραβδί του. «Μάννα», φωνάζει τὸ κοριτσάκι, «γιατί εἶναι θυμωμένος, ὁ Ἅγιος Βασίλης;» «Μάννα», φωνάζει τὸ ἀγωράκι, «μὴν ἀφήνης τὸν Ἅγιο Βασίλη νὰ φύγῃ ἔτσι!» Καὶ τὰ δυὸ μ' ἓνα στόμα ξαναλένε: «Γιὰ ἰδές, δὲν μᾶς χάρισε τίποτε.» Καὶ τὰ δυὸ παιδιὰ κλαῖνε κ' ἡ δύστυχη μάννα τὰ φιλεῖ καὶ κλαίει μαζί. «Γειά σου!» βροντοφωνᾷ ὁ γέρος στὸ κατῶφλι τῆς θύρας. «Μὴ φεύγῃς, Ἅγιε Βασίλη, μὴ φεύγῃς», φωνάζουν τὰ δυὸ παιδιὰ. «Ἐμεῖς εἴμασθε τόσο φρόνιμα.» «Ἀλήθεια», λέει καὶ ἡ χήρα, «εἶναι τόσο φρόνιμα!» Ἐπειτα γυρνώντας κατὰ τὸ γέρο παρακλητικὰ: «Μεῖνε», τοῦ λέει σιγαλά, «μεῖνε λιγάκι, μόνον ὡς ποῦ νὰ ξανακοιμηθοῦν εὐχαριστημένα, καὶ νὰ ἰδοῦν στ' ὄνειρό τους τὸν Ἅγιο Βασίλη. Σὰν δὲν τοὺς χαρίζεις τίποτε ἄλλο, χάρισέ τους τὸ γλυκὸ αὐτὸ ὄνειρο.» Ἐκεῖνος ἐκοντοστάθηκε. «Μεῖνε», τοῦ λέει πάλι ἡ χήρα, «μεῖνε, κι' ἅμα κοιμηθοῦν, θὰ σ' ἀνάψω λίγη φωτιά νὰ ζεσταθῇς.» «Καλὰ λοιπόν!» ἀποκρίνεται ὁ γέρος. «Τώρα ποῦ ἀρχίζεις νὰ γίνεσαι σπλαχνική, μένω.» Λέγοντας τὰ λόγια αὐτὰ ἀνασέρνει ἀπ' τὸν κόρφο του ἓνα μικρὸ σταμνάκι καὶ κοντοζυγώνει στὰ παιδιὰ. «Πιέτε το μὲ μιᾶς. Εἶναι ἄγριο καὶ θὰ σᾶς τρυπήσῃ τὸ στομάχι. Μὰ ὕστερα θὰ κοιμηθῇτε γλυκὰ καὶ θὰ ἰδῇτε καλὰ ὄνειρα.» Τὰ παιδιὰ ἤπιαν, ἤπιαν ἀχόρταστα κ' ἔπεσαν κάτω σὰν ἄψυχα μὲ γλυκὸ χαμόγελο στὰ χεῖλη. «Τ' εἶν' αὐτό;» ἐρωτᾷ ἡ χήρα. «Πιὲ καὶ σύ», ἀποκρίνεται ὁ γέρος, «εἶναι ρακί.» Πίνει, πίνει καὶ ἡ ἄμοιρη γυναῖκα καὶ πέφτει κ' ἐκείνη κάτω σὰν ἄψυχη, μὲ γλυκὸ χαμόγελο στὰ χεῖλη.

Κ' ἐξαφνα θαρρεῖ, πῶς ὁ γέρος ζητιάνος εἶναι στ' ὀληθινὰ ὁ Ἅγιος Βασίλης καὶ πῶς τῆς λέει: «Ἀφοῦ καὶ σύ, ποῦ δὲν ἔχεις τίποτε, ἤθελες νὰ μ' ἐλεήσῃς; θὰ σ' ἐλεήσω κ' ἐγὼ τώρα. Κύτταξε πῶς θὰ ζοῦσαν τὰ παιδιὰ σου, ἂν δὲν ἐρχόμουν ἐδῶ, κύτταξε καὶ τὴ ζωή, ποῦ θὰ περάσουν τώρα.» Καὶ ἡ ζωή, ποῦ θὰ περνοῦσαν τὰ παιδιὰ της, ἦταν φτωχικὴ κι' ἀπελπισμένη. Τὸ ἀγῶρι ἐγινότανε ταπεινὸς δουλευτής· ἐκέρδιζε τὸ ψωμί του μὲ τὸν ἰδρώτα του, καὶ κατασπαραγμένος ἀπὸ τὴν ἀρρώστια, ποῦ τὸν ἐσαράκωσε ἀπὸ τὰ παιδιάτικα χρόνια του, ἐξεψυχοῦσε στὸ νοσοκομεῖο. Καὶ τὸ κοριτσάκι χειρότερα ἀκόμα, καταντοῦσε πλάσμα χαμένο, καὶ μάννα καὶ χήρα κι' αὐτὴ μὲ ὀρφανὰ παιδιὰ, ποῦ θὰ προσμέναν κ' ἐκεῖνα νηστικὰ καὶ ξεπαγιασμένα τὸν Ἅγιο Βασίλη. Καὶ αὐτὰ πάλι θὰ γεννοῦσαν ἄλλα παιδιὰ δυστυχισμένα, κι' ἄλλα

κι' ἄλλα· κι' ὁ κόσμος ὅλος θὰ γέμιζε ἀπὸ καλύβες φτωχικῆς καὶ χῆρες μάννες, ποῦ θὰ περνοῦσαν τὴ νύχτα τῆς Παραμονῆς καθὼς αὕτη. Μὰ ἡ ζωὴ ποῦ θὰ περάσουν τὰ δυὸ ὀρφανὰ τώρα μὲ τὴ χάρι τοῦ "Αἰγίου Βασιλεῖ, τί ζωὴ χαρούμενη! Παντοῦ ξαστεριά, παντοῦ χρυσάφι, παντοῦ τραγούδια καὶ γέλοια! Κι' ὅλα αὐτὰ πέσα σὲ μί' ἀτέλειωτη τοῦ ἡλίου λαμπράδα. "Ω! τί γλυκός, τί ζεστός, τί χαρούμενος, τί ἔμμορφος ἡλῖος! Πῶς ἀνοίγε ὀλόφωτος μὲ μιᾶς ψηλὰ στὸν οὐρανὸ σὰν κανένα θεώρατο λουλουῖδι.

Γιὰ μιὰ στιγμήν ἡ ἄμοιρη χήρα μισάνοιξε τὰ μάτια της καὶ εἶδε τὸν γέρο ζητιάνο ποῦ ἔρριχνε κάτι κι' ἀναφτε τὴ σβυσμένη γωνιά. Καὶ τώρα αὕτη ἡ φωτιά ἦταν ποῦ λαμπάδιαζε ὀλόφωτη μὲ μιᾶς σὰν κανένα θεώρατο λουλουῖδι. Ὁλοένα μεγαλείτερος, χαρωπότερος, ζεστότερος φεγγαβολοῦσε ὁ ἡλῖος. Καὶ μέσ' στὸν γαλανὸ οὐρανόν, χρυσοφωτισμένο ἀπὸ τὸν ἡλῖο, ἀνάμεσα στὰ παιγνίδια, στὰ πανηγύρια, στὰ γέλοια καὶ στὰ τραγούδια, τὰ δυὸ ὀρφανὰ ἐξεφτερούγιαζαν μὲ ὀρθάνοιχτα φτερά, φτερά χρυσά, φτερά κόκκινα, φτερά ποῦ καθὼς ἐξεσπάθωναν στὸν ἀέρα, γλυκολαλοῦσαν οὐράνια ψαλμωδία, ψαλμωδία τοῦ Ὠσαννά! Δοξασμένος ὁ "Αἰγιος Βασίλης! κελαδοῦσε ἡ μουσικὴ ἐκείνη. Δοξασμένος αὐτὸς ποῦ μᾶς ἔσωσε ἀπὸ ὅλες τὰς δυστυχίες, αὐτὸς ποῦ μᾶς ἀνοίξε τὸν παράδεισο, αὐτὸς ποῦ μᾶς ἐκοίμισε γιὰ πάντα μέσ' στ' ὀλόμορφο ὄνειρό μας, καὶ μᾶς ἐκοίμισε τόσο βαθυά, ποῦ τίποτε πλιά δὲν μπορεῖ νὰ μᾶς ζυπνήσῃ.

Καὶ ἡ ἄμοιρη χήρα ἀνοίξε πάλι τὰ μάτια της γιὰ ὕστερη φορά, κ' ἐκεῖ ποῦ ἐννοιωθε, πῶς ξεψυχᾷ καὶ πεθαίνει κι' αὕτη, εἶδε τὰ δυὸ παιδιὰ της καὶ λαμπροφωτισμένα ἀπὸ τὸν ὀλόφλογο ἡλῖο, ποῦ ἀναψε ὁ σπλαχνικὸς ζητιάνος ἐκεῖ στὴ γωνιά, φωτιά τῆς χαρᾶς γεννημένη ἀπὸ τὴν τόση δυστυχία.

¹ corner, chimney corner. ² (for all genders) my dear! ³ the Saint of New Year's Day, who brings gifts.

4. From translations of Homer.*

a. Ἀλ. Πάλλης. Iliad II.

Τότες τοὺς λέει ὁ Νέστορας, ὁ γερο-ἀλογολάτης·
"Ω δέ μου! ἀλήθεια σὰν παιδιὰ στὴ συντυχίᾳ μιλάτε
ἀθῶα, ποῦ δὲν πιάσανε ποτὲς σπαθὶ στὸ χέρι.

* The writer's spelling is retained.

Κι' οἱ συμφωνιές μας λοιπὸν τί θὰ γενοῦν κι' οἱ ὅρκοι
 κι' οἱ ἄδολες δεξές σταλιές ποῦ μᾶς ἔδιναν θάρρος;
 Φωτιά νὰ κάψῃ τίς βουλές καὶ σκέψες τῶν ἀνθρώπων!
 γιατί ἄκαρπα μαλιώνομε μὲ λόγια, καὶ μιὰ λύση
 νὰ βροῦμε δὲ μπορέσαμε τόσον καιρὸ ἔδωπέρα.
 Ἐσύ, Ἀγαμέμνο, ἀλύγιστη μ' ἀπόφαση, σὰν πρῶτα,
 ὁδήγα πάντα τὸ λαὸ στοὺς φονικοὺς πολέμους,
 κι' ἐκείνους ἄς' τοὺς νὰ λαλοῦν, ἓνα καὶ δυό, ποῦ χώρια
 ἀπ' τὸ στρατὸ βουλήθηκαν στὸ νοῦν τοὺς (ἀπὸ τέτιους
 δὲν ἔχει προκοπή) νὰ πᾶν στὸν τόπο τοὺς πρὶν δοῦμε
 ψέμα γιὰ ἀλήθεια θὰ φανεῖ τὸ τάξιμο τοῦ Δία.
 Τί ναι μᾶς εἰπ', ἐγὼ θαρρῶ, ἀπ' τὰ οὐράνια ὁ Δίας
 τῇ μέρα ποῦ τὰ γλήγορα καράβια ξεκινοῦσαν,
 σφαγὴ καὶ χάρο φέρνοντας στοὺς Τρῶες, καὶ δεξά μας
 ἄστραφτ' ἐκεῖνος καὶ καλὰ μᾶς ἔδειχνε σημάδια.
 Ἄς μὴ βιαζόμαστε λοιπὸν νὰ πᾶμε πίσω στὸ Ἄργος,
 πριχοῦ χορτάσουμε κι' ἐμεῖς τῶν Τρώων τίς γυναῖκες
 κι' ἐκδικηθοῦμε τῆς Λενιῶς τίς πίκρες καὶ ξαγρύπνιες.
 Κι' ὅποιος νὰ φύγει βάρθηκε καλὰ καὶ σώνει, ἄς ἔβγει
 νὰ βάλει χέρι στὸ γοργὸ καλόστρωτο καράβι,
 γιὰ νὰ κατέβει ἀρχήτερα τῶν ἄλλωνῶν στὸν Ἄδη.
 Μά, ἀφέντη, κρίνε ὀρθὰ κι' ἐσύ κι' ἀγρίκα καὶ τοὺς ἄλλους,
 κι' ὁ λόγος τώρα ποῦ θὰ πῶ δὲν εἶναι νὰ τὸν ρίξεις.
 Κατὰ γενιές τοὺς Ἀχαιοὺς καὶ κατὰ ἔθνη σᾶς' τοὺς,
 γενιά βοήθεια σὲ γενιά κ' ἔθνος νὰ φέρνει σ' ἔθνος.
 Κι' ἂν ἔτσι κάνεις κι' οἱ λαοὶ σ' ἀκοῦν, θὰ νιώσεις τότες
 πιδὸς ἀπ' τοὺς ἀρχηγούς κιοτῆς καὶ πιδὸς εἶν' ἀντρωμένος,
 καὶ πιδὸς ἀπ' τοὺς λαοὺς· γιατί θὰ πολεμᾶνε χώρια
 θὰ πεῖς κι' ἂν ἀπὸ θεία ὀργὴ τὸ κάστρο δὲν κουρσέβεις,
 ἦ κι' ἀπὸ δέιλια τῶν ἀντρῶν καὶ μάχης ἀπειρία.

b. Δ. Βικέλας. Odyssey VI.

Κι' ὅταν ἐπρόβαλ' ἡ Αὐγὴ, σὲ δόξα θρονιασμένη,
 Ἡ Ναυσικάη ξύπνησε ἡ λαμπροφορεμένη,
 Κ' ἐκεῖνα ποῦ εἶδε κίνησε νὰ πῇ 'ς τὰ γονικά της.
 Ἡ μάνα της εἰς τὴν γωνιά καθότου μὲ ταῖς δούλαις,
 Νῆμα 'πὸ κόκκινο μαλλὶ 'ς τὴ ρόκα της νὰ γνέθῃ.
 Τὸν ἀκριβὸ πατέρα της τὸν πρόφθασε 'ς τὴν θύρα,
 Ποῦ 'ς τὴν βουλὴν οἱ Φαίακες τὸν πρόσμεναν νὰ πάγῃ.
 Κ' ἡ Ναυσικάη στάθηκε σιμά του καὶ τοῦ λέγει:
 «Παππᾶ μου, δίδεις προσταγὴ 'ς τοὺς δούλους νὰ μοῦ ζέψουν
 Τὴν ἄμαξα τὴν ὑψηλή, νὰ πάω 'ς τὸ περιγιάλι,

Τὰ ἅπλута φορέματα νὰ πλύνω 'ς τὸ ποτάμι;
 Γιατὶ σοῦ πρέπει 'ς τὴν βουλήν, ὅπου 'σαι μεσ' τοὺς πρώτους,
 Νὰ φαίνεσαι μ' ὀλόπαστρα φορέματα ντυμένος.
 Κ' οἱ πέντε γιοί σου οἱ ἀκριβοί, πῶχαις καὶ ζῶν μαζῇ σου,
 Οἱ τρεῖς ἀκόμ' ἐλεύθεροι, κ' οἱ δύο πανδρεμμένοι,
 Μοῦ θέλουν ροῦχα νειόπλута νὰ ἔχουν κάθε 'μέρα
 "Ὅταν πηγαίνουν στὸν χορό, — κ' εἶν' ἡ δουλειὰ 'δική μου."
 Αὐτὰ τοῦ εἶπε· ἠντράπηκε νὰ πῇ γιὰ ταῖς χαραῖς της.
 Πλὴν ὅλα ὁ πατέρας της τὰ ἐννοίωσε καὶ λέγει:
 «Δὲν σοῦ φιλαργυρεύομαι παιδί μου τὰ μουλάρια,
 Μηδ' ἄλλο πρᾶγμα. — ἔλα 'δῶ οἱ δοῦλοι νὰ σ' τὰ ζέψουν
 'Σ τὴν ἄμαξα τὴν ὑψηλή, τὴν τεχνοκαμωμένη.»
 Δίνει 'ς τοὺς δούλους προσταγή, κι' ἀμέσως ἐτοιμάζουν
 Τὴν ἄμαξα τὴν ὡμορφη καὶ ζεύγουν τὰ μουλάρια,
 Ἐνῶ ἡ κόρη τὰ λαμπρὰ φορέματ' ἐτοιμάζει,
 Τὰ φέρνει καὶ 'ς τὴν ἄμαξα ἐπάνω τὰ φορτόνει.
 Κι' ὅταν ἀνέβηκε κι' αὐτή, ἡ μάνα της τῆς δίνει
 Καὶ λάδι ὑγρὸ τῆς ἔδωκε σ' ὀλόχρυσο σταμνάκι
 Γιὰ ν' ἀλειφθῇ 'ς τὸν ποταμὸν μὲ ταῖς συντρόφισαίς της.
 Παίρνει τὰ ὀλόλαμπρα λωριά, παίρνει ραβδί 'ς τὸ χέρι,
 Δίνει βιτζιὰ τῶν μουλαιῶν, καὶ τρέχουνε μὲ κρότο,
 Καὶ πᾶν μὲ πάτημα γοργό, καὶ φέρνουνε τὰ ροῦχα
 Κι' αὐτὴν καὶ τὰ κοράσια της ὅπου τὴν συντροφεύουν.
 Κι' ἐφθάσανε 'ς τοῦ ποταμοῦ τὸ κρυσταλένιο ρεῦμα,
 Ἐκεῖ ποῦ τρέχει τὸ νερὸ καθάριο καὶ ὠραῖο,
 Καὶ πῶρχονται καὶ πλένουνε ἡ κόραις τῶν Φαιάκων.

5. Ἡ χορεύτρια. (Dancing Song, Epirus.)

Σήμερα μέρα Πασχαλιά,
 Σήμερα πανηγύρι,
 Κι' ὅλες οἱ κόρες σιάζονται
 Εἰς τὸ χορὸ νὰ βγοῦνε.
 Γιὰ φέρτε τὰ στολίδια μου,
 Γιὰ φέρτε τὸ γυαλί μου,
 Νὰ στολισθῶ, νὰ γυαλισθῶ,
 Νὰ βγῶ σὰν περδικοῦλα,
 Νὰ πάω νὰ στρώσω τὸ χορὸ
 Κάτω στὸ μεσοχώρι,
 Νὰ σ' κόνω τὰ ματάκια μου,
 Νὰ ρίχν' ἀστροπελέκια,
 Νὰ κάμω Τούρκους νὰ σφαγοῦν

Ρωμηούς ν' ἄλλοπιστήσουν
 Νὰ κάμω τὸ Μεχμέταγα
 Νὰ χάση τὰ δεφτέρια,
 Νὰ κάμω τὸν πρωτόπαπα
 Νὰ χάση τὰ πασχάλια.

6. Χελιδόνισμα. (Spring Song.)

Χελιδόνι ἔρχεται,
 Θάλασσα ἀπέρασε,
 Τῇ φωλῇ θεμέλιωσε
 Κάθισε κ' ἐλάλησε.
 Μάρτη, Μάρτη χιονερὲ
 Καὶ Φλεβάρη βροχερέ.
 Ὁ Ἀπρίλης ὁ γλυκὺς
 Ἐφθασε, δὲν εἶν' μακρὺς.
 Τὰ πουλάκια κελαῖδοῦν,
 Τὰ δενδράκια φυλλανθοῦν,
 Τὰ ὀρνίθια νὰ γεννοῦν
 Ἀρχινοῦν καὶ νὰ κλωσσοῦν.
 Τὰ κοπάδια ξαρχινοῦν
 Ν' ἀναβαίνουν στὰ βουνιά,
 Τὰ κατσίκια νὰ πηδοῦν
 Καὶ νὰ τρώγουν τὰ κλαδιά.
 Ζῶα, ἄνθρωποι, πουλιά
 Χαίρονται ἀπὸ καρδιάς.
 Ἐπαψαν τὰ παγωτιὰ
 Καὶ τὰ χιόνια κι' ὁ βοριάς.
 Μάρτη, Μάρτη χιονερὲ
 Καὶ Φλεβάρη λασπερέ.
 Ἦρθ' Ἀπρίλης ὁ καλός,
 Μάρτη πρίτς, Φλεβάρη πρίτς.

7. Διόν. Σολωμός. Ὕμνος εἰς τὴν ἐλευθερίαν.

(Used as a national hymn. First and last stanzas only.)

Σὲ γνωρίζω ἀπὸ τὴν κόψι
 Τοῦ σπαθιοῦ τὴν τρομερή,
 Σὲ γνωρίζω ἀπὸ τὴν ὄψι
 Ποῦ μὲ βία μετράει τὴ γῆ.

Ἄπ' τὰ κόκκαλα βγαλμένη
 Τῶν Ἑλλήνων τὰ ἱερά,
 Καὶ σὰν πρῶτα ἀνδρειωμένη
 Χαῖρε, ὦ χαῖρε, ἐλευθεριά!

Ἐκεῖ μέσα ἐκατοικοῦσες,
 Πικραμένη, ἐντροπαλή,
 Κ' ἓνα στόμα ἀκαρτεροῦσες,
 Ἔλα πάλι νὰ σοῦ πῇ.

Ἀργίσε νᾶλθῃ ἐκείνη ἡ μέρα
 Καὶ ᾗταν ὅλα σιωπηλά,
 Γιατὶ τᾶσκιαζε ἡ φοβέρα,
 Καὶ τὰ πλάκονε ἡ σκλαβιά.

Δυστυχής! Παρηγορία
 Μόνη σου ἔμεινε νὰ λές
 Περρασμένα μεγαλεῖα,
 Καὶ διηγῶντάς τα νὰ κλαῖς.

.

Ναί· ἀλλὰ τώρα ἀντιπαλεύει
 Κάθε τέκνο σου μὲ ὁρμή
 Ποῦ ἀκατάπαυστα γυρεύει
 Ἡ τῇ νίκη ἢ τῇ θανή.

Ἄπ' τὰ κόκκαλα βγαλμένη
 Τῶν Ἑλλήνων τὰ ἱερά,
 Καὶ σὰν πρῶτα ἀνδρειωμένη
 Χαῖρε, ὦ χαῖρε, ἐλευθεριά!

VOCABULARY.

I. Greek-English.

A.

ἀγάπη, ἡ love
 ἀγαπητός dear, beloved
 ἀγαπῶ, ἄω to love
 ἄγγελος, ὁ angel
 ἀγγίζω, ἐγγίζω draw near
 Ἀγγλία England
 (ἀ)γελάδα, ἡ cow
 ἀ(γ)έρας, ὁ air, wind
 ἅγιος holy, saint
 ἀγκάθι, τό thorn
 ἄγκουρα, ἡ anchor
 ἀγορά, ἡ market
 ἀγοράζω to buy
 ἀγόρι, ἀγῶρι, τό boy, lad
 ἀγῶνας, ὁ struggle, contest
 ἄδεια, ἡ leave, permission
 ἀδελφή, ἀδερφή, ἡ sister
 ἀδελφία, ἀδέρφια, τὰ brothers
 and sisters
 ἀδελφός, ἀδερφός brother
 ἀδιάφορος indifferent
 ἄδικος unfair, unjust
 ἀδυνατίζω weaken, grow weaker
 ἀδύνατος impossible, weak
 ἀθάνατος immortal
 ἀθῶος innocent
 αἷμα, τό blood
 αἵνιγμα, τό riddle
 αἰσθάνομαι feel
 αἰῶνας, ὁ century, age
 ἀκαμάτης lazy
 ἀκ(κ)ομπῶ, ἄω lean, lean on
 ἀκ(ο)λουθῶ, ἄω follow
 ἀκούω, ἀκούγω hear

ἀκριβός dear, costly
 ἅλατι, τό salt
 ἄλεποῦ, ἡ fox
 ἀλήθεια, ἡ truth
 ἀλλάζω to change, alter
 ἀλλαξιά, ἡ costume
 ἄλογο, τό horse
 ἄμαξα, ἡ, ἄμαξι, τό carriage
 ἄμαξᾶς, ὁ driver, coachman
 ἄμεσος immediate
 ἀμπέλι, τό vineyard
 ἀμφιβάλλω to doubt
 ἀμφιβολία, ἡ doubt
 ἀναβάλλω to put off
 ἀνάβω, ἀνάπτω to kindle, take
 fire
 ἀνάγκη, ἡ need, necessity
 ἀνατολή, ἡ east, sunrise
 ἄνδρας, ὁ man, husband
 ἀνδρεία, παλληκαριά, ἡ courage
 ἀνδρόγυνο, τό married pair
 ἀνεβαίνω to go up
 ἄνεμος, ὁ wind
 ἀνηψιός, ἀνεψιάς, ὁ nephew
 ἀνησυχία, ἡ care, disquietude
 ἄνθρωπος, ὁ human being, man
 ἀνοησία, ἡ folly
 ἀνοίγω to open
 ἀνοιξι(ς), ἡ spring
 ἀνοιχτός open
 ἀντιγράφω to copy
 ἀντίγραφο, τό copy
 ἀξία, ἡ worth, price
 ἀξίζω to be worth; δὲν ἀξίζει τὸν
 κόπο it is not worth the pains
 ἀξιωματικός, ὁ officer

ἀπαγορεύω to forbid
ἀπάντησι(ς), ἡ answer
ἀπαντῶ, ἄω to answer
ἀπατῶ, ἄω to deceive
ἀπελπίζω to bring to despair;

-ομαι to despair
ἀπόδειξι(ς), ἡ receipt, quittance
ἀποτέλεσμα, τό result
ἀποτυχαίνω to fail
ἀποφασίζω to decide
ἀπόφασι(ς), ἡ decision, sen-
tence

ἀποχαιρετῶ, ἄω take leave, say
farewell

ἀργῶ, ἔω to be late, stay out
late, last long

ἀρέσω to please

ἀρετή, ἡ virtue

ἀριθμός, ὁ number

ἀριστερός left (hand)

ἀριστούργημα, τό masterpiece

ἄρκουδα, ἡ bear

ἄρνι, τό lamb

ἄρπάζω to steal, carry off

ἄρρώστια, ἡ sickness

ἄρρωστιάρης sickly

ἄρρωστος sick, ill

ἄρρωστῶ, ἄω to fall sick, ill

ἀρχίζω begin

ἄσπρος white

ἄστεϊος witty, funny

ἄστέρι, τό star

ἀσπράφτει it lightens

ἀστυφύλακας, ὁ policeman

ἀστυνόμος, ὁ chief constable

ἄσχημαίνω make or grow ugly

ἄσχημος ugly

ἄτμόπλοιο, βαπόρι, τό steamer

αὔγῳ, τό egg

αὐθάδης bold

αὐλή, ἡ courtyard

αὐστηρός stern, hard

Ἀυστρία, ἡ Austria

αὐτοκράτορας, ὁ emperor

ἄφαιρῶ, ἔω subtract

ἄφεντης, ὁ, ἄφεντικό, τό gentle-
man, master

ἀφήνω (ἀφίνω) leave, leave alone
or behind

ἀφοσίωσι(ς), ἡ devotion, dedi-
cation

(ἀ)χεῖλι, τό lip

ἄχλαδι, τό pear

ἀχρεῖος common, useless
ἄχτινα, ἡ beam of light.

B.

βαθός deep

βαλίτσα, ἡ box, valise

βάλλω, βάζω, βάνω put, lay

βαπόρι, τό steamer

βαρκάρης, ὁ boatman

βαριέμαι to be weary, sated

βαρύς heavy

βαρῶ, ἔω beat, strike, weigh,
have weight

βάσανα, τό pain

βασανίζω to pain, torment

βασιλέας, βασιληῆς, ὁ king

βασιλεύω to set (of the sun)

βασίλισσα queen

βαστῶ, ἄω to hold, hold out,
last

βγαίνω to come out, appear

βγάλω, βγάξω, βγάνω to draw
out, take out, get out

βέβαιος, -η, -ο safe, sure

βεβαιώνω to assure

βελτιώνω to improve

βερύκοκκο, τό apricot

βήμα, τό step

βήχας, ὁ cough

βία, ἡ force, haste

βιάζομαι to hasten

βιβλίον, τό book

βιβλιοθήκη, ἡ library

βιβλιοπώλης, ὁ bookseller

βίος, ὁ life

βίος, τό means, goods, livelihood

βλάκας, ὁ fool

βλάπτω to hurt

βλέπω to see

βοήθεια, ἡ help

βοηθῶ, ἔω, ἄω to help

βοριάς, ὁ north wind

βόσκω to pasture

βουλιάζω to sink

βουνό, τό hill

βούρτσα, ἡ purse

βούτυρο, τό butter

βουτῶ, ἄω dip, soak

βραδειά, ἡ, βράδυ, τό evening

βραδυάζει evening falls

βράζω to cook, boil

βραστός cooked, boiled

βράχος, ὁ rock
 βρέχω to wet; βρέχει it rains
 βρίζω (ὀβρίζω) to insult
 βρίσκω (εὐρίσκω) to find, meet
 βροντᾷ it thunders
 βροχή, ἡ rain
 βρούσι, ἡ spring, brook
 βρωμιάρης, ὁ blackguard
 βοzaίνω, βοzάνω suckle, quiet,
 suck.

Γ.

γαῖδαρος, ὁ, γαῖδοῦρι, τό ass
 γάλα, τό milk
 γάντι, τό glove
 γαρ(ο)ύφαλλο, τό pink, carnation
 γάτα, ἡ cat
 γδύνω to strip, take off
 γείτονας, ὁ neighbour
 γέλοια, τά laughter
 γελοῖος laughable
 γελῶ, ἄω to laugh, ridicule,
 cheat
 γεμάτος full, loaded
 γεμίζω to fill
 γεράματα, τά old age
 γερμανικός, ὁ Γερμανός German;
 ἡ Γερμανία Germany
 γερνῶ, ἄω to grow old
 γέρος, γέροντας, ὁ old man;
 γέρος old
 γεομέτρης, ὁ geometrician
 γῆ, γῆς, ἡ earth
 γιαγιά, ἡ grandmother
 γιατρός (ιατρός), ὁ physician
 γιατρικό, τό physic
 γίγαντας, ὁ giant
 γίδα, ἡ goat
 γίνομαι to become, happen; τί
 γίνεσαι; how are you getting
 on? γνωμένος ripe, complete
 γλήγορος, γρήγορος quick
 γλοκός, -εῖα, -ὸ sweet, pleasant
 γλυτόνω save, save oneself, get
 clear (see p. 197)
 γλῶσσα, ἡ tongue, language
 γνώμη, ἡ idea, opinion, intention
 γνωρίζω to learn, know, recognise
 γόνατο, τό knee
 γονεῖοι, γονηοί, οἱ parents
 γούστο, τό taste
 γράμμα, τό letter

γραφεῖο, τό office, writing table
 γράφω to write
 γράψιμο, τό writing
 γρηγά, ἡ old, old woman
 γρινιάρης peevish
 γυαλί, τό glass; τὰ γυαλιά eye-
 glasses
 γυαλακτιάς, ὁ one who wears glasses
 γυαλίζω to polish, make shine
 γυιός (υἱός), ὁ son
 γυναῖκα, ἡ woman, wife
 γυρίζω to turn, return
 γυρνῶ, ἄω see γυρίζω
 γωνία, γωνιά, ἡ corner, chimney
 corner.

Δ.

δαγκάνω to bite
 δακάλ(ισσ)α, ἡ school mistress,
 teacher
 δάκρυ, δάκρυο, τό tear
 δανείζω to lend; -ομαι to borrow
 δάσκαλος (διδάσκαλος), ὁ teacher,
 master
 δάσος, τό woodland
 δαχτυλίδι, τό ring (for the finger)
 δάχτυλο, τό finger
 δείγμα, τό specimen
 δείχνω to show
 δένδρο, τό tree
 δένω to bind, tie to
 δεξιός right (hand)
 δέρνω to beat
 δεσπότης, ὁ bishop
 δεσποινίδα, ἡ young lady
 δῆμος, ὁ people
 δημόσιος public
 διάδοχος, ὁ successor; ὁ Διά-
 δοχος (τοῦ θρόνου) Crown
 Prince
 διαιρῶ, ἔω to divide
 διαλέγω to choose, pick out, sort
 διάλεκτος, ἡ dialect
 διαλύω to loose
 διασκεδάζω to amuse, amuse one-
 self
 διασκέδασ(ε)ς, ἡ amusement,
 pleasure
 διατάζω to bid, command
 διαταγή, ἡ order, command
 διδάσκω to teach
 δίδω, δίνω, δώνω to give, offer

διήγημα, τό tale
 δικαίωμα, τό right
 δικαστήριο, τό court of justice
 δικαστής, ὁ judge
 δίκη, ἡ lawsuit, case
 δικηγόρος counsel, pleader
 δίκῃος (δίκαιος) right, just; τό
 δίκῃο right
 διοίκησι(ς), ἡ government, mana-
 gement
 διορθῶνω to correct, improve
 δίχτυ, τό net
 διψῶ, ἄω to thirst
 διώχνω pursue, drive off
 δοῦλα, ἡ maid, servant
 δουλειά, ἡ work, business
 δουλικά, τά the servants
 δραστήριος active, busy, energetic
 δραχμή, ἡ drachma (modern
 value about = 1 franc)
 δρόμος, ὁ way, street
 δροσιά, ἡ coolness, dew
 δύναμι(ς), ἡ power, strength
 δυνατός strong, loud
 δυσκολεῶ to make difficulties;
 -ομαι to find difficulties
 δυσκολία, ἡ difficulty
 δύσκαλος difficult
 δυστύχημα, τό ill luck
 δυστυχισμένος unlucky
 δωμάτιο, τό room
 δῶρο, τό gift.

E.

εβδομάδα, ἡ week
 ἐγγόνι, τό grandchild
 ἔθιμο, τό custom
 ἔθνος, τό people, nation
 εἶδησι(ς), ἡ news, information
 εἶδος, τό kind, sort
 εἰκόνα, ἡ picture
 εἶμαι to be
 εἰρήνη, ἡ peace
 εἴσοδος, ἡ entry
 ἐκδρομή, ἡ expedition
 ἐκκλησία, ἐκκλησιά, ἡ church
 ἐκλογή, ἡ choice
 ἐλάττωμα, τό mistake, error
 ἐλαφρὸς, ἀλαφρὸς, ἀλαφρὸς light
 ἐλευθερία, (ἐ)λευθερία, ἡ freedom
 ἐλεύθερος free
 ἐλγά, ἡ olive, olive-tree

Ἑλλάδα, ἡ Greece
 ἑλληνικός Greek
 ἐλπίδα, ἐρπίδα, ἡ hope, expect-
 tation
 ἐλπίζω to hope, expect
 ἐμπιστοσύνη, ἡ trust
 ἐμποδίζω hinder, prevent
 ἐμπόδιο, τό hindrance
 ἐμπόριο, τό commerce
 ἔμπορος, ὁ merchant
 ἐνδιαφέρω to interest; -ομαι to
 take interest
 ἐνδοξος famous
 ἐνθουσιασμός, ὁ enthusiasm, in-
 spiration
 ἔννοια, ἡ idea, thought; care;
 ἔννοια σου never mind
 ἐνοχλῶ, ἔω to trouble, disturb
 (ἐ)ντρέπομαι to be ashamed, shy
 (ἐ)ντροπή, ἡ shame; (ἐ)ντροπή σου
 for shame, fie!
 ἐξαδελφῃ, ἡ cousin; ἐξαδελφος,
 ὁ cousin; ξαδέρφι, τό = ἐξά-
 δελφος and ἐξαδελφῃ
 ἐξαίρεσι(ς), ἡ exception
 ἐξετάζω to try, test
 ἐξηγῶ, ἔω to explain
 ἐξοχή, ἡ country (as opposed
 to town)
 ἐξυπνάδα, ἡ cleverness
 ἔξυπνος clever
 (ἐ)ξυπνῶ, ἄω to awake
 (ἐ)παινῶ, ἔω to praise
 ἐπανάστασι(ς), ἡ rising, revolution
 ἐπεισόδιο, τό episode
 ἐπιθυμία, ἡ wish
 ἐπιθυμῶ, ἔω to wish
 ἐπιμένω to abide by, stand by
 ἐπισκέπτομαι to visit
 ἐπίσκεψι(ς), ἡ visit
 ἐπιστήμη, ἡ science
 ἐπιστρέφω to return
 ἐπιτρέπω to allow
 ἐπιτυχαίνω, πετυχαίνω to succeed
 ἐπιτυχία, ἡ success
 ἐποχή, ἡ epoch, time, age
 ἐργάζομαι to work
 ἐργασία, ἡ work
 ἐργάτης ὁ workman
 ἔργο, τό work, fact
 (ἐ)ρημάζω to devastate
 ἔρχομαι to come
 (ἐ)ρωτῶ, ἄω to ask

ἔρωτας, ὁ (sexual) love
 ἑσπέρα, ἡ evening; τὸ ἑσπέρας
 in the evening
 ἔτοιμος ready
 ἔτος, τό year
 ἔτσι so; ἔτσι καὶ ἔτσι so so, pret-
 ty well
 εὐαγγέλιο, τό gospel
 ἐνκαιρία, ἡ time, oppor-
 tunity
 εὐκολος easy
 εὐνοϊκός favourable
 εὐτυχία, ἡ luck
 εὐχαριστῶ, ἔω to thank, satisfy;
 μὲ εὐχαριστεῖ it contents me;
 εὐχαριστημένος content
 ἐῴχομαι to wish (for some one),
 pray
 ἐφημερίδα, ἡ newspaper
 ἐχθεςινός yesterday's
 ἐχθρός, ὁ enemy.

Z.

ζάχαρι, ἡ sugar
 ζαχαριέρα, ἡ sugar-basin
 ζερβός, ζερβός left (hand)
 ζεσταίνω to warm, heat
 ζέστη, ἡ heat
 ζεστός warm, hot
 ζευγάρι, τό pair
 ζεύ(γ)ω put to, put in har-
 ness
 ζηλιάρης envious
 ζήτημα, τό question
 ζητιάνος, ὁ beggar
 ζητῶ, ἔω, áω to seek, desire
 ζῶ to live
 ζωή, ἡ life
 ζώνω to gird.

H.

ἡλικία, ἡ age
 (ἡ)λιακάδα, ἡ sunshine
 ἥλιος, ὁ sun, sunshine
 ἡμέρα, ἡμέρα, ἡ day
 ἡμερομηνία, ἡ date
 (ἡ)ξεύρω, ξέρω to know
 (ἡ)μπορῶ, ἔω to be able
 ἡσυχάζω to quiet, rest
 ἡσυχος quiet
 ἡττα, ἡ defeat.

Θ.

θάβω, θάψω to bury
 θάλασσα, ἡ sea
 θάνατος, ὁ death
 θάρρος, τό courage
 θαρρῶ, ἔω to think, believe
 θαῦμα, θάμμα, τό wonder
 θαυμάζω to wonder (at)
 θάψιμο, τό burial
 θέατρο, τό theatre
 θεία, ἡ aunt
 θεῖος, θεῖός, μπάρμπας, ὁ uncle
 θέλω to wish
 Θεός, ὁ God
 θειρό, θηρίο, τό wild beast
 θέτω to put, place
 θ(ε)ωρῶ, ἔω hold or regard (as . . .)
 θόρυβος, ὁ alarm, uproar
 θρέφω (τρέφω) nourish, breed
 θυγάτρα, ἡ daughter
 θυμᾶμαι, (ἐν)θυμοῦμαι remember
 θυμόνω to annoy, make or grow
 angry
 θύρα, πόρτα, ἡ door
 θωριά, ἡ colour.

I.

ιδέα, ἡ idea, thought
 ιδιωτικός private
 ἰδρωτας, ὁ sweat
 ἱκανός enough.

K.

καβαλλάρης, ὁ rider, horseman
 καθαρίζω to clean
 καθαρός clean
 καθηγητής, ὁ professor
 κάθομαι to sit, take a place, dwell
 καθρέφτης, ὁ mirror
 καινούργιος new
 καιρός, ὁ time, weather
 καίω, καίγω burn, glow
 κακοκαιρία, ἡ storm, bad weather
 κακόμοιρος unlucky, poor, wret-
 ched
 κακός wicked, bad, evil
 καλαμάρι, τό inkpot
 καλοκαίρι, τό summer
 καλός good
 καλῶ, καλῶν, ἔω call, invite

κάλτσα, ἡ stocking
 κáμαρα, κáμερα, ἡ room
 καμαριέρης, ὁ waiter
 καμόνομαι to feign, make as though
 καναπές, ὁ sofa
 κανόνας, ὁ rule
 κάνω, κάμ(ν)ω make, do, behave
 καπελλᾶς, ὁ hatter
 καπέλλο, τὸ hat
 καπηλειό, καπηλειό, τὸ inn, bar
 καπνίζω to smoke
 καπνός, ὁ smoke, tobacco
 καράβι, τὸ ship
 καρβουν(ι)άρης, ὁ collier, charcoal-dealer
 καρδιά, καρδιά, ἡ heart
 καρέκλα, ἡ chair
 καρότσα, ἡ carriage
 καροτο(ι)έρης, ὁ driver, cabman
 καρφί, τὸ nail
 κασκέτο, τὸ cap
 κα(σ)σιέρης, ὁ cashier
 κατακρίνω to blame
 καταλαβαίνω to understand, observe
 καταριέμαι to curse
 κατάστασις(ς), ἡ state, condition
 καταστρέφω destroy, overturn
 καταφέρ(ν)ω to manage, bring about, deal (a blow)
 κατεβαίνω go down, fall (in price)
 κατεργάρης, ὁ scamp
 κατοικία, ἡ lodging
 κάτοικος, ὁ inhabitant
 κατορθώνω to accomplish
 κατοχή, ἡ possession
 κατσικά, ἡ goat
 καῦμένος, ὁ (καίω) see p. 203
 καυχησιάρης boastful
 καφενεῖο, καφεῖο, τό, καφενές, ὁ café, coffee-house
 καφές, ὁ coffee
 καφετζής, ὁ coffee-house-keeper
 κάψα, ἡ sweltering or burning heat
 κέρδος, τό gain, profit
 κερί, τό candle
 κερνῶ, áω to pour out, mix a drink
 κεφάλι, τό head
 κίνδυνος, ὁ danger
 κλαίω, κλαίγω to weep

κλαψιάρης tearful
 κλειδαρᾶς, ὁ locksmith
 κλειδί, τό key
 κλείω, κλείνω to shut, lock
 κλέβω, κλέπτω steal, rob
 κλέτης, ὁ thief
 κληρονόμος, ὁ inheritance
 κλητῆρας, ὁ policeman
 κόβω, κόβτω cut (off)
 κοιλία, κοιλιά, ἡ belly
 κοιμᾶμαι, κοιμοῦμαι to sleep
 κόκκαλο, τό bone
 κόκκινος red
 κόκκορας, ὁ cock
 κόλλα, ἡ paste, glue, strength; leaf, sheet (paper)
 κολλῶ, κολνῶ, áω to glue, paste, fasten to; to give, to be catching (of a disease)
 κόμμα, τό party
 κομμάτι, τό piece
 κον(τ)σέρτο, τό concert
 κονταίνω shorten, become shorter
 κόντες, ὁ count
 κοντεύω to draw near, threaten
 κοντός short, small
 κοπιάζω to take pains, take or give trouble
 κόρη, ἡ daughter
 κορίτσι, τό girl, maiden
 κόσμος, ὁ world, people
 κοστίζω to cost
 κόστος, τό price
 κόττα, ἡ fowl, hen
 κουβέντα, ἡ conversation, enter tainment
 κουβεντιάζω to amuse oneself, gossip
 κουδοῦνι, τό bell
 κουζίνα, ἡ kitchen
 κουράζω to tire; -ομαι to grow tired
 κούτελο, τό forehead
 κουταμάρα, ἡ folly
 κουτός foolish, silly, simple
 κόψιμο, τό cut; τὰ κοψίματα colic
 κρασί, τό wine
 κρατῶ, έω, áω hold, keep
 κρέας, τό meat
 κρεβάτι, τό bed
 κρεββατοκάμαρα, ἡ bedroom
 κρεμ(ν)ῶ, áω hang

κρίνω to judge
 κρίσις(ς), ἡ sentence, opinion,
 judgment; crisis
 κρύβω, κρύπτω to hide
 κρύος cold; τὸ κρύο cold
 κρυόνω make cold, grow cold,
 catch cold; κρυωμένος having
 caught cold
 κτυπῶ, ἄω see χτυπῶ
 κυβέρνησις(ς), ἡ government
 κῶμα, τό wake
 κυνηγός, ὁ huntsman
 κυνηγῶ, ἄω to hunt, leave no
 peace, harry
 κυπαρίσσι, τό cypress
 κυρία, κυρά, κερά, ἡ lady, mistress,
 madam
 κύριος, ὁ master
 κυττάζω to see, look at, observe
 κωμῳδία, ἡ comedy.

A.

λαβαίνω to take
 λαβόνω to wound
 λάδι, τό oil
 λάθος, τό mistake, error; ἔχω
 λάθος to be in the wrong
 λαλῶ, ἔω to speak
 λάμπα, ἡ lamp
 λάμπω to shine
 λαμπρός shining, brilliant
 λαός, ὁ people
 λάφι, τό (ἔλαφος, ἡ) stag
 λαχαίνω to get by lot, it is my lot
 λεβάντες, ὁ east wind
 λέγω to say, speak, name
 λείπω to fail, be wanting, be
 absent
 λεκές, ὁ stain, spot
 λέξις(ς), ἡ word
 λεοντάρι, τό lion
 λερόνω to make dirty
 λεφτό (λεπτόν) a centime; τὰ λεφτά
 money
 λησμονῶ, ἔω, ἄω forget
 (ἡ)λιακάδα, ἡ sunshine
 λογαριασμός, ὁ bill, account
 λόγος, ὁ word, speech; reason
 λοῦλοῦδι, τό flower
 λοῦστρος, ὁ shoeblack
 λοχαγός, ὁ captain
 λόχος, ὁ company

λόπη, ἡ mourning, grief
 λύω, λύνω to loose.

M.

μάγει(τ)ρας, ὁ cook
 μαζεύω, μαζόνω to collect, pack up
 μαθαίνω to learn, teach
 μάθημα, τό instruction, lesson
 μαθητήης, ὁ scholar
 μαθήτρια, ἡ scholar
 μαῖμοῦ, ἡ ape
 μακραίνω to lengthen, grow longer
 μακρός long, far
 μαλακόνω to soften, grow softer
 or milder
 μαλακός soft, gentle
 μάλαμα, τό gold
 μαλλιά, τά hair (of the head)
 μαλόνω abuse, quarrel
 μαλώματα, τά quarrel, dispute
 μανάβης, ὁ fruiterer, greengrocer
 μάννα, ἡ mother
 μαραίνω to make wither; -ομαι
 to wither or fade
 μάρκο, τό mark (coin)
 μάρτυρας, ὁ witness
 μάστορας, μάστορης, ὁ master,
 workman
 μάτι, τό eye
 μαῦρος black
 μαχαῖρι, τό knife
 μάχη, ἡ battle, fight
 μέγας large
 μέθοδος, ἡ method
 μεθῶ, ἄω to make or be drunken
 μελάνι, τό ink
 μέλει (μέ, σέ etc.) it interests
 μελετῶ, ἄω to study, plan, practise
 μέλι, τό honey
 μενεξές, ὁ violet
 μένω remain, live
 μεριά, ἡ part, side
 μεροκαματιάρης, ὁ day labourer
 μέρος, τό part, side, place
 μεσάνυχτα, τό midnight
 μεσημέρι, τό midday
 μέσο, τό means
 μετάφρασις(ς), ἡ translation
 μετρῶ, ἄω to measure or count
 μῆλο, τό apple
 μῆνας, ὁ month
 μηνῶ, ἄω to inform

μητέρα, ἡ mother
 μικραίνω to make or become
 smaller
 μικρός small, young
 μιῶ, ἄω (ὁμιῶ, ἔω) to speak,
 converse
 μισῶ, ἔω to hate
 μόδα, ἡ fashion
 (ὁ)μοιάζω to be like, liken oneself
 μοιράζω to share
 μονοπάτι, τό path
 μόνος alone
 μουσεῖο, τό museum
 μουστερῆς, ὁ customer, client
 μπάγκος, ὁ bank
 μπαίνω to enter
 μπακάλης, ὁ grocer
 μπακάλικο, τό grocery
 μπαμπᾶς, ὁ papa
 μπάρμπας, ὁ uncle
 μπαστοῦνι, τό stick, staff
 μπέρα, ἡ beer
 μπορῶ, ἡμπορῶ, ἔω to be able
 μποτίλια, ἡ, μπουκάλι, τό bottle
 μπράτσο, τό arm
 μυαλό, τό brain, understanding
 μυστικό, τό secret
 μύτη, ἡ nose.

N.

ναύτης, ὁ seaman
 νδύνω, ντύνω (ἐνδύω) put on
 (clothes)
 νέος, νηός young, new; οἱ νέοι
 young people
 νερό, τό water
 νησί, τό island
 νίκη, ἡ victory
 νοιάρης, νοιάρτορας, ὁ lodger
 νοῖκι, τό (ἐνοίκιον) rent
 νοικοκυρά, ἡ mistress of the house
 νοικοκύρης, ὁ landlord
 νομίζω think, believe
 νόμος, ὁ law
 νόστιμος pretty, nice, tasty
 νοτιάς, ὁ south wind
 νοῦς, ὁ understanding
 ντουζίνα, ἡ dozen
 (ἐ)ντρέπομαι, (ἐ)ντροπή see ἐντρέ-
 πομαι etc.
 νυστάζω to nod, be sleepy
 νύχτα, ἡ night.

Ξ.

ξανα- in compounds means again;
 as: ξαναβλέπω to see again,
 ξανακάνω to do again, ξανα-
 λέγω repeat, say again
 ξεγλιστρῶ, ἄω to slip out
 ξεμαθαίνω to unlearn
 ξένος, ὁ stranger
 ξεραίνω to dry
 ξερνώ, ἄω throw up, vomit
 ξέρω, (ἡ)ξεύρω to know
 ξεχνῶ, ἄω, ξεχνάνω to forget
 ξυλένιος wooden
 ξύλο, τό wood, cudgel; τρώγω ξύλο
 to be thrashed
 ξύνω to scratch, scrape, sharpen
 ξυπνῶ see ἐξυπνῶ
 ξ(ο)υρίζω to shave.

Ο.

(ὁ)γλήγορος, (ὁ)γρήγορος see γλή-
 γορος
 ὁδός, ἡ road, way
 οἰκογένεια, ἡ family
 ὀκᾶ, ἡ oke (1,28 kilo, about
 1 1/2 liter)
 (ὁ)λίγος little, small
 ὁμιῶ see μιῶ
 (ὁ)μοιάζω to be like
 ὁμοιος like
 ὁμολογῶ, ἔω to agree
 ὁμπρέλλα; ἡ umbrella
 ὄνειρον, τό dream
 ὄνομα, τό name
 ὀνομάζω to name; -ομαι to be
 named
 ὀρεξις, ἡ hunger, appetite; desire
 ὀρθός right, straight
 ὀρνιθα, ἡ fowl, hen
 οὐρανός, ὁ heaven.

Π.

παγωνιά, ἡ frost; κάνει, ρίχνει —
 it freezes
 παθαίνω to suffer; to be in trouble
 πάθος, τό suffering, illness
 παιδί, τό child, boy, lad
 παίζω to play
 παίνω see ἐπαίνω
 παίρνω to take, get

παλάτι, τό palace
 παλῆός (παλαιός) old
 παλτό, τό paletot, overcoat
 παντρεύω to marry; -ομαι marry
 παντόφλα, παντοῦφλα, ἡ slipper
 παπᾶς, ὁ priest
 πάπια, ἡ duck
 παπουτσή, ὁ shoemaker
 παπούτσι, τό shoe, boot
 παππούς, ὁ grandfather
 παραγγέλλω, -έλω to order
 παράθυρο, παραθύρι, τό window
 παρακαλῶ, περικαλῶ, εἰω to pray,
 παράξενος strange [beg
 παραπονιέμαι to complain
 παράπονο, τό complaint
 παρᾶς, ὁ, or οἱ παράδες money
 παρεξηγῶ, εἰω to misunderstand
 παρηγορῶ, εἰω to comfort
 παστρεύω to clean, polish
 παστρικός clean
 πατάτα, ἡ potato
 πατέρας, ὁ father
 πατρίδα, ἡ fatherland, home
 πατῶ, εἰω, ἄω tread, stand on
 πάτωμα, τό floor, storey
 παύω stop, cease
 πάχος, τό fat; τὰ πάχια fat pieces
 παχύς thick, fat
 πάω see πηγαίνω
 πείθω persuade
 πείνα, ἡ hunger
 πεινῶ, ἄω to be hungry
 πείρα, ἡ experience
 πειράζω to tease, annoy, tempt;
 δὲν πειράζει no matter
 πεισματ(ι)άρης obstinate
 πέννα, ἡ pen
 πεποιθήσις(ς), ἡ conviction
 πεπόνι, τό melon
 περ(ι)βολάρχης, ὁ gardener, coster-
 monger
 περιβόλι, τό garden
 περιμένω to await
 περιουσία, ἡ means
 περίπατος, ὁ walk
 περίστασις(ς), ἡ circumstance
 περιττός superfluous
 περίφημος famous, splendid
 περιφρονῶ, εἰω to despise
 περνῶ, ἄω to cross, pass through,
 surpass; περασμένος στὰ χρόνια
 stricken in years

περοῦνι, πηροῦνι, τό fork
 περπατῶ, εἰω, ἄω to go, go for
 a walk
 πετεινός, ὁ cock
 πέτρα, ἡ stone
 πετσέτα, ἡ napkin
 πετυχαίνω see ἐπιτυχαίνω
 πετῶ, ἄω to fly, throw away;
 πετιέμαι to run away
 πέφτω (πίπτω) fall
 πηγάδι, τό well
 πηγαίνω, πάω to go, bring, lead;
 (of clothes) fit, suit
 πήχη, ἡ (Greek) ell (0,695 m.)
 πιάνω to take, grasp, seize, im-
 prison; -ομαι also to hold fast
 to, come to close quarters
 πιθανός probable
 πικρός bitter
 πίνω to drink
 πιπέρι, τό pepper
 πιστός trusty, faithful
 πλάκα, ἡ slab, sheet, slate
 πλατός broad, wide; ἡ πλατεῖα
 a square
 πλέκω weave, plait
 πληθός, τό crowd
 πληθυσμός, ὁ population
 πληρώνω to pay
 πληροφορία, ἡ information
 πλοῖο, καράβι, τό ship
 πλούσιος rich
 πλοῦτος, ὁ riches
 πλύνω, πλαίνω, πλένω to wash
 πνίγω to choke, drown; -ομαι to
 drown or be stifled
 πόδι, ποδάρι, τό foot
 ποθῶ, εἰω, ἄω to long for
 ποίημα, τό poem
 ποιητής, ὁ poet
 πόλεμος, ὁ war
 πόλις(ς), ἡ state
 πολίτης, ὁ citizen
 πολιτική, ἡ politics
 πολὺς much, long
 πολύτιμος precious
 πονετικός pitiful, sympathetic
 πονηρός wicked, crafty
 πόνος, ὁ pain
 πονῶ, εἰω, ἄω to feel pain, pity
 πόρτα, ἡ door
 πορτιέρης, ὁ porter
 πορτοκάλι, τό orange

ποσό, τό sum
 πόστα, ή, ταχυδρομεῖο, τό post
 ποτάμι, τό, ποταμός, ὁ river
 ποτήρι, τό glass; — τοῦ κρασιοῦ
 glass of wine; — τοῦ νεροῦ glass
 of water
 πουλί, τό bird
 πο(υ)νέντες, ὁ west wind
 ποῦρο, τό cigar
 πράγμα, πράμμα, τό thing, article
 πράξις(ς), ή action, fact
 πράσινος green
 πρέσβης, ὁ ambassador
 πρήσκομαι to swell
 πρίγκηπας, ὁ prince
 πρόβατο, τό sheep
 προβιβασμός, ὁ furtherance, ad-
 vancement
 προβλέπω to look ahead
 πρόβλημα, τό dispute
 προδότης, ὁ traitor
 πρόθυμος eager, willing
 προκαλῶ, ἔω call out, cause,
 provoke
 προκόβω, προκόπτω to get on,
 progress, thrive; προκομμένος
 learned, a fine fellow
 προλέγω to say out
 προσβάλλω affront, assail
 προσέχω to attend, take care
 προσθέτω to add
 προσκαλῶ, ἔω to invite
 προσπαθῶ, ἔω to try
 προστάζω to order, commission
 πρόσωπο, τό countenance
 προτιμῶ, ἄω to prefer
 πρόσφαις(ς), ή excuse
 προφέρ(ν)ω pronounce
 προσφθάνω to anticipate, arrive
 προφορά, ή pronounciation
 πρωί, τό morning
 πρωτεύουσα, ή capital
 πυκνός thick close together; συχνά
 πυκνά very often
 πωλῶ, ἔω, ἄω, πουλῶ, ἄω to sell.

P.

ράβω, ράφτω to sew
 ράφτης, ὁ tailor
 ρημάζω see ἔρημάζω
 ρήτορας, ὁ orator
 ρίζα, ή root

ρίχνω to throw
 ροδάκινο, τό peach
 (ώ)ρολογάς, ὁ watchmaker
 (ώ)ρολόγι, ρολόι, τό watch
 ρουφῶ, ἄω sip, swallow
 ρωμαίικος modern Greek
 Ρωμική, ή a Greek woman
 Ρωμῆς, ὁ a Greek man
 ρωτῶ, ἄω see ἔρωτῶ.

Σ.

σάλα, ή hall, drawing-room
 σαποῦνι, τό soap
 σβύνω to quench
 σεισμός, ὁ earthquake
 σερβίρω to serve
 σέρνω see σύρω
 σηκώνω to lift; -ομαι to raise
 oneself, rise
 σημαία, ή flag
 σημαίνω to mean
 σημειόνω to note
 σημερινός of to-day
 σίδηρο, τό iron, flat-iron
 σιδηρόδρομος, ὁ railway
 σιδερώνω to iron (linen)
 σ(ι)ωπῶ, ἄω, σωπαίνω to be silent
 σκάζω, σκάνω to burst
 σκέλος, τό thigh
 σκέπτομαι, σκέφτομαι to think,
 ponder
 σκολνῶ, σχολνῶ, ἄω to keep holi-
 day
 σκότος, σκοτάδι, σκοτίδι, τό dark-
 ness
 σκοτόνω to kill
 σκοῦρος dark of colour
 σκύβω, σκύπτω (κύπτω) to hide,
 duck
 σκυλί, τό dog
 σοβαρός earnest, serious
 σουγιάς, ὁ pocket-knife, penknife
 σουφρώνω to pilfer, fold, plait,
 wrinkle
 σπάζω, σπάνω to burst, break in
 pieces
 σπάνιος rare
 σπείρω, σπέρνω to sow
 σπεύδω to hasten
 σπίτι, τό house
 σπρώχνω to push, shove, hustle
 στάζω to trickle, drop

σταφύλι, τό grapes
 στέκομαι, στέκω to stand, stay,
 place oneself
 στέλλω, στέλνω to send
 στενάζω to sigh
 στενός narrow
 στῆθος, τό breast
 στήνω, σταίνω to set up
 στενοχωρία, στενοχώρια, ἡ em-
 barrassment, perplexity, trouble
 στιβάδι, τό boot
 στιγμή, ἡ moment
 στοίχημα, τό wager; βάζω —
 to wager
 στολή, ἡ uniform
 στολίζω to deck out
 στόμα, τό mouth
 στραβοπόδης crooklegged
 στράτα, ἡ street, road
 στρατηγός, ὁ general
 στρατιώτης, ὁ soldier
 στρατός, ὁ, στρατεύμα, τό army
 στρογγύλος round
 στρώνω spread, arrange
 συγγνώμη, ἡ pardon, excuse
 σύγκρισις(ς), ἡ comparison
 συγυρίζω to tidy, put in order
 συγχαίρω to congratulate
 συγχύζω to confuse, mix
 συ(γ)χωρῶ, έω, άω to forgive
 συζητῶ, έω, άω to dispute
 σῦκο, τό fig
 συλλογίζομαι, συλλογιέμαι to
 think, consider, ponder; συλ-
 λογισμένος thoughtful
 συμβαίνει it happens
 συμβουλεύω (τινά) to advise; -ομαι
 to take or ask advice
 συμβουλή, ἡ advice
 συμμορφόνομαι (μέ τι) to follow
 a model
 συ(μ)φωνῶ, άω to agree, bargain
 συναντῶ, άω to meet
 συνειθίζω to accustom; -ομαι to
 grow accustomed
 συνέπεια, ἡ consequence
 σύνταγμα, τό constitution; regi-
 ment
 συνταγματάρχης, ὁ colonel
 συρτάρι, τό drawer
 σύρω, σύρνω, σέρνω to drag, draw
 σφάζω to kill
 σφάλμα, τό mistake

σφालνῶ, άω to shut
 σφίγγω to squeeze, press
 σφυρίζω to hiss, whistle
 σχέδιο, τό plan
 σχέσις(ς), ἡ relation
 σχοινί, τό rope
 σχολεῖο, σχολεῖό, σχολεῖó school
 σώζω to save
 σῶμα, τό body
 σωστός right.

T.

τάγμα, τό battalion
 ταγματάρχης, ὁ major
 τάζω to vow
 τάξιμο, τό vow
 ταξειδεύω, κάνω ταξειδι to travel
 ταξεῖδι, τό journey
 τάξις(ς), ἡ order, class
 ταπεινόνω to humble
 ταχυδρομεῖο, τό post
 τελειόνω to end, complete, run
 out
 τέλος, τό end
 τεμπέλης lazy, idle
 τενεκές, ὁ tin
 τέρας, τό monster
 τέχνη, ἡ art, craft
 τεχνίτης, ὁ craftsman
 τζίτζικας, ὁ cicada
 τηρῶ, άω look, see
 τιμή, ἡ honour, price
 τίμιος honourable, distinguished,
 respectable
 τιμῶ, άω to honour, respect, prize
 τιμωρῶ, έω to punish
 τινάζω to shake
 τραβῶ, άω to pull, go, put up
 with
 τραγοῦδι, τό song
 τραγουδῶ, άω sing
 τραπέζι, τό table
 τρατάρω to entertain (as a guest)
 τρελλός foolish, mad, crazy
 τρέμω to tremble; τὸν — to
 tremble before one
 τρεχάματα, τά goings and com-
 ings
 τρέχω to run; τί τρέχει; what is
 up? what's afoot?
 τριαντάφυλλο, τό rose
 τρίβω to rub

τρίζω to creak, grate
 τοῖχα, ἡ hair
 τρομερῶς to fear, to be afraid or
 in panic (see p. 159)
 τρώγω to eat; -ομαι to be eatable,
 digestible
 τσάι, τό tea
 τσακόνω to catch, tackle; -ομαι
 come to close quarters
 τσέπη, ἡ pocket
 τσοπάνης, ὁ herdsman
 τσουράπι, τό sock
 τυλίζω, τυλίγω to wrap up, fold up
 τυρί, τό cheese
 τυχαῖν to meet, happen, befall
 τύχη, ἡ fate, chance, lot.

Γ.

(ὁ)βρίζω see βρίζω
 ὀγεία, ἡ health
 ὀπάλληλος, ὁ official
 ὀπάρχω to exist, be
 ὀπερασπίζω to protect, guard,
 shield
 ὀπερέτης, ὀπηρέτης, ὁ servant
 ὀπεόθυτος responsible
 ὀπνος, ὁ sleep
 ὀπογράφω to sign, subscribe
 ὀπόθεσις(ς), ἡ thing, business
 ὀπομονή, ἡ patience
 ὀπόσχεσις, ἡ promise
 ὀπόσχομαι to promise
 ὀπουργός, ὁ minister
 (ὁ)ψηλός high, big (of bodies)
 (ὁ)ψηλόνω to grow or make higher,
 rise
 ὀψος, τό height.

Φ.

φαγί, τό meal, food
 φαίνομαι to appear, seem, be
 seen, visible
 φαμίλια, ἡ family
 φαντάζομαι to imagine
 φάρδος, τό width
 φαρδύς wide, broad
 φεγγάρι, τό moon
 φέγγω shine
 φέρσιμος, τό b haviour
 φέρω, φέρνω to carry, bring, fetch
 φεύγω go away, depart
 φήμη, ἡ fame, repute

φθάνω to arrive, reach; μοῦ φθάνει
 it is enough for me
 φθ(ε)ιάνω, φκ(ε)ιάνω to make, pre-
 pare
 φθήνια (εὐθνήνια), ἡ cheapness
 φθηνός (εὐθηνός) cheap
 φίδι, φεῖδι, τό snake
 φιλί, τό kiss
 φιλία, ἡ friendship
 φίλη, φιλενάδα, φιληνάδα, ἡ friend
 φίλος, ὁ friend
 φιλω, έω, άω to kiss
 φλόγα, ἡ flame
 φοβᾶμαι, οὔμαι to fear
 φοβερός fearful
 φοβισιάρης full of fear
 φόβος, ὁ fear
 φοιτητής, ὁ student
 φονιάς, ὁ murderer
 φόρεμα, τό article of clothing
 φορεσιά, ἡ costume
 φορῶ, έω, άω (clothes etc.) to
 wear, put on
 φουμάρω to smoke
 φουρνάρης, ὁ baker
 φούρνος, ὁ oven, furnace
 φράζω to enclose, fence in, plug
 φρέσκος fresh
 φρονιμάδα, ἡ prudence
 φρόνιμος prudent, good
 φροντίζω to care for
 φρούτα, τά fruit
 φρύδι, τό eyebrow
 φταιί(γ)ω to be at fault
 φτερό, τό feather, wing
 φτεροῦγα, ἡ wing
 φτώχεια (πτωχεία), ἡ poverty
 φτωχός (πτωχός) poor
 φυλάγω (φυλάττω) to protect
 φύλακας, ὁ watchman
 φύλλο, τό leaf
 φύσις(ς), ἡ nature
 φωληά, ἡ nest
 φωνάζω to call, shriek
 φωνή, ἡ voice
 φῶς, τό light
 φωτιά, ἡ fire
 φωτογραφία, ἡ photography.

Χ.

χαίρειω, άω to greet
 χαίρομαι, χαίρω to be glad

χαλ(ν)ῶ, ἄω to spoil (tr. and intr.),
go bad

χαμπέρια, τὰ novelties

χάνω to lose

χαρά, ἡ joy

χαρακτήρας, ὁ character

χάρι(ς), ἡ grace, charm, favour;

κάνω χάρι to do a favour,
good turn

χαριτωμένος charming, lovable

χαρούμενος glad, merry, cheerful

χαρτί, τό paper, card; παίζω

χαρτιά play at cards

χασάπης, ὁ butcher

χεῖλι, ἀχεῖλι, τό lip

χειμῶνας, ὁ winter

χέρι, τό hand

χθεςινός, ἐχθεςινός of yesterday

χιόνι, τό snow

χονδρός thick, coarse, plump

χορταίνω satiate, feed full, to stuff
or get full

χρήσιμος useful

χρόνος, ὁ year

χρυσάφι, τό gold

χρῶμα, τό colour

χτένι, τό comb

χτίζω (κτίζω) to build

χτυπῶ, ἄω to knock (at)

χύνω to pour out

χώνω to thrust in

χώρα, ἡ land, country

χωριάτης, ὁ peasant, boor

χωρίο, χωριό, τό village

χωρῶ, ἄω, ἔω to hold, contain,
have room.

Ψ.

ψαίνω, ψήνω to roast

ψάλλω to sing

ψάρι, τό fish

ψάχνω to search, rummage

ψέμμα (ψεῦδος), τό lie

ψεύτης, ὁ liar

ψεύτρα, ἡ liar

ψητό, τό roast meat

ψηφος, ἡ vote

(ὀ)ψηλός high, big

ψιλός thin, fine

φοῦνια, τὰ purchases, provisions

φουνίζω, κάνω φοῦνια to buy, go
a marketing

φορῶ, ἄω to die

ψυχή, ἡ soul

ψωμάς, ὁ baker

ψωμί, τό bread.

Ω.

ὠμορφιά, ὠμορφάδα, ἡ beauty

ὠμορφος (εὖμορφος) pretty, nice,
beautiful

ὠμορφαίνω beautify, become
beautiful

ὥρα, ἡ hour, time

ὠραῖος pretty, nice

(ὦ)ρολογᾶς, ὁ watchmaker

(ὦ)ρολόγι, ρολόϊ, τό watch

ὠφέλιμος useful.

II. English-Greek.

A.

able, capable ικανός
 able, to be (ή)μπορώ, -έω
 abide by, to επιμένω
 account, bill ὁ λογαριασμός
 accustom συνειθίζω
 admire, to θαυμάζω
 admit, to ὁμολογῶ, -έω
 advance, improve, to προκόβω,
 προκόπτω
 advice ἡ συμβουλή
 advise, to συμβουλεύω
 affront, to προσβάλλω
 age ἡ ἡλικία; old age τὰ γερά-
 ματα, γερατειά; to age γερνῶ,
 -άω
 agree, to συμφωνῶ, -έω, -άω, εἴ-
 μαι σύμφωνος
 air ὁ ἀ(γ)έρας
 allow, to ἐπιτρέπω, δίνω τὴν ἄδεια
 alms ἡ ἐλεημοσύνη
 alone μόνος, μοναχός, μονάχος
 ambassador ὁ πρέσβης
 amount τὸ ποσό
 amuse, to διασκεδάζω, (oneself)
 διασκεδάζομαι
 amusement ἡ διασκέδασις(ς)
 anchor ἡ ἄγκυρα
 angel ὁ ἄγγελος
 angry, to become or make θυ-
 μόνω
 answer ἡ ἀπάντησις(ς)
 answer, to ἀπαντῶ, -άω
 ape μαῖμου
 appear φαίνομαι
 appear(of newspapers, etc.) βγαίνω
 appetite, desire ἡ ὄρεξις(ς), τὸ κέφι
 apple τὸ μήλο
 approach, to ἐγγίζω, ἀγγίζω
 apricot τὸ βερόκοκκο
 arrive, reach, to φθάνω, προ-
 φθάνω
 arm τὸ μπράτσο
 army ὁ στρατός, τὸ στράτευμα,
 στράτευμα

art ἡ τέχνη
 ascend, to ἀνεβαίνω
 ashamed, to be (ἐ)ντρέπομαι
 ask, to (ἐ)ρωτῶ, -άω
 ass ὁ γαῖδαρος, τὸ γαῖδοῦρι
 assure, to βεβαιώνω
 attend, to προσέχω, κοιτάζω
 await, to περιμένω, (hope) ἐλπίζω
 awaken, to (ἐ)ξυπνῶ, -άω, σηκώνω
 (ἀπὸ τὸν ὕπνο).

B.

bad κακός, (ill, hurt, offended)
 κακιωμένος, πειραγμένος
 baker ὁ φουρνάρης, ψωμᾶς
 bank ἡ τράπεζα
 banner ἡ σημαία
 barrister δικηγόρος
 battle ἡ μάχη
 be awake, to (ἐ)ξυπνῶ, -άω
 beam of light ἡ ἀκτίνα
 bear ἡ ἀρκοῦδα
 bed τὸ κρεβάτι
 beer ἡ μπίρα
 become, to γίνομαι
 beg, pray, to παρακαλῶ, περι-
 καλῶ, -έω
 beggar ὁ ζητιάνος
 begin, to ἀρχίζω
 beginning ἡ ἀρχή
 behaviour τὸ φέρεσιμο
 believe, to πιστεύω (see think)
 belong, to εἶναι (τινός), ἀνήκω
 beloved ἀγαπητός, ἀγαπητικός
 bench ὁ μπάγκος
 beseech παρακαλῶ, περικαλῶ, -έω
 betray, to προδίδω
 bidding, commission ἡ δια-,
 προσταγή, ἐντολή; ἡ παραγγελία
 bill ὁ λογαριασμός
 bind, to δένω
 bird τὸ πουλί
 biscuit τὸ παξιμάδι
 bite, to δαγκάνω
 bitter πικρός

black μαῦρος
 blame, to κατακρίνω
 blood τὸ αἷμα
 body τὸ σῶμα
 boil, to βράζω
 bold ἀδῆαδης (-ισσα, -ικο)
 bone τὸ κόκκαλο
 book τὸ βιβλίον
 borrow, to δανείζομαι
 bottle ἡ μπουτίλια, τὸ μπουκάλι
 box τὸ μπαούλο
 boy τὸ παιδί, ἄγῳρι
 brain τὸ μυαλό
 brawl, to μαλόνω, τσακόνομαι
 bread τὸ ψωμί
 breadth τὸ πλάτος, φάρδος
 break to prices, to σπάζω, σπάνω,
 τσακίζω
 bring, to πηγαίνω, φέρω, φέρνω
 brilliant λαμπρός
 broad πλατύς, φαρδός
 brother ὁ ἀδελφός, ἀδερφός
 brothers and sisters τὰ ἀδελφία,
 ἀδέρφια
 build, to χτίζω
 burn, to καίω, καίγω
 bury, to θάβω, θάπτω
 business ἡ δουλειά, ἐργασία,
 ὑπόθεσις; place of business
 τὸ μαγαζί, τὸ ἐμπόριο
 butter βούτυρο
 buy, to ἀγοράζω.

C.

câfé τὸ καφενεῖον, καφεῖο, ὁ κα-
 φενές
 call, to (name) ὀνομάζω, καλ(ν)ῶ,
 -έω, τὸν λέγω; to be called
 ὀνομάζομαι, καλ(ν)έμαι, μὲ λένε
 call, summon φωνάζω
 can, I (ἡ)μπορῶ, -έω
 candle τὸ κερί
 cap τὸ κασκέτο
 capital (city) ἡ πρωτεύουσα
 care, to take προσέχω, κυττάζω
 careful προσεκτικός
 careful, to be προσέχω
 carefulness ἡ προσοχή
 carriage ἡ ἄμαξα, τὸ ἄμαξι,
 ἡ καρότσα
 carry off, seize ἀρπάζω

cask τὸ βαρέλι
 cat ἡ γάτα
 catch, take, to τσακόνω, πιάνω
 certain βέβαιος, σίγουρος
 certainly βέβαια
 chair ἡ καρέκλα
 chance ἡ τύχη
 chance, to τυχαίνω
 change oneself ἀλλάζω
 charming χαριτωμένος
 cheap φθηνός
 cheat, to ἀπατῶ, -άω, γελῶ, -άω
 cheap φθηνός (εὐθηνός)
 cheapness ἡ φθήνια
 cheese τὸ τυρί
 cherry τὸ κεράσι
 child τὸ παιδί
 choose out, to διαλέγω
 Christian χριστιανός
 church ἡ ἐκκλησία, ἐκκλησιά
 circumstance ἡ περίστασις(ς)
 circumstances ἡ κατάστασις(ς)
 city ἡ πόλις(ς)
 citizen ὁ πολίτης
 claim τὸ δικαίωμα
 clean, pure καθαρός, παστρικός
 clean, to καθαρεύω, παστρεύω
 clever ἔξυπνος
 cleverness ἡ ἐξυπνάδα
 climb, to ἀνεβαίνω
 coachman ὁ ἄμαξας, καροτσιέρης
 cock ὁ κόκκορας, πετεινός
 coffee ὁ καφές
 coffee-shop τὸ καφεναῖο
 coffee-house τὸ καφενεῖο, καφεῖο,
 ὁ καφενές
 cold κρύος; I feel cold κρυόνω
 cold τὸ κρύο
 cold, to catch κρυόνω
 collect μαζεύω, μαζώνω
 colonel ὁ συνταγματάρχης
 colour τὸ χρώμα
 come, to ἔρχομαι
 comfort, to παρηγορῶ, -έω
 command: see order
 common χυδαῖος, πρόστυχος
 complain, to παραπονιέμαι
 complaint τὸ παράπονο
 complete, to τελειώνω, ξετελειώνω
 comprehend, to καταλαβαίνω
 condition, state ἡ κατάσταση(ς)
 conduct, to παγαίνω, πάγω
 confidence ἡ ἐμπιστοσύνη

congratulate, to συ(γ)χαίρω
 conquer νικῶ, -άω
 consequence ἡ συνέπεια
 consider, to σκέπτεμαι, συλλο-
 γίζομαι, συλλογιέμαι
 contain, to χωρῶ, -έω, -άω
 content, to εὐχαριστῶ [μένος
 contented, pleased εὐχαριστη-
 contentment εὐχαρίστησι(ς)
 conversation, gossip ἡ κουβέντα
 converse, gossip κουβεντιάζω
 cook ὁ μάγισ(ι)ρας
 cook, to μαγειρεύω
 copy, to αντιγράφω
 copy τὸ ἀντίγραφον
 corner ἡ γωνιά, γωνία
 correct, to διορθώνω
 cost, to κοστίζω. How much
 does it cost? πόσο κοστίζει,
 πόσο ἔχει, πόσο κάνει;
 costume φορεσιά; ἀλλαξιά
 cough ὁ βήχας
 count up, to λογαρίαζω
 count (as a title) ὁ κόντες
 countenance τὸ πρόσωπο
 country ἡ χώρα; (as opposed
 to the town) ἡ ἐξοχὴ
 courage τὸ θάρρος, κουράγιο
 courageous θαρρετός
 court of justice τὸ δικαστήριον
 courtyard ἡ ἀδελή
 cowardly φοβησιάρχης, δειλός
 crown τὸ στέμμα, ἡ κορῶνα
 crown prince ὁ διάδοχος (τοῦ
 θρόνου)
 cudgel, to δέγγω
 curious περίεργος
 curse, to καταριέμαι
 custom τὸ ἔθιμον
 customer, client ὁ μουστερῆς
 cut, to κόβω, κόπτω
 cut off, to κόβω, κόπτω.

D.

dance, to χορεύω
 danger ὁ κίνδυνος
 dangerous ἐπικίνδυνος
 dark σκοτεινός, (of colour) σκοῦρος
 darkness τὸ σκότος, σκοτάδι, σκο-
 τίδι
 date ἡ ἡμερομηνία

daughter ἡ κόρη, θυγατέρα
 day ἡ ἡμέρα, μέρα
 dear, beloved ἀγαπητός [-άω
 death ὁ θάνατος
 debate, discuss, to συζητῶ, -έω,
 deceive, to ἀπατῶ, -άω, γελῶ, -άω
 decide, to ἀποφασίζω
 decision ἡ ἀπόφασι(ς)
 deduct, to ἀφαιρῶ, -έω
 deed ἡ πράξι(ς), τὸ ἔργο
 deep βαθύς, βαθυλός
 defeat ἡ ἥττα [-άω
 demand ἀπαιτῶ, -έω, ζητῶ, -έω,
 depart φεύγω, ἀναχωρῶ, -έω
 descend κατεβαίνω
 despair ἡ ἀπελπισία
 despair, to ἀπελπίζομαι; bring
 to despair ἀπελπίζω
 despise, to περιφρονῶ, -έω, -άω,
 ἀψηφῶ, -άω
 destroy, to καταστρέφω
 different διάφορος, διαφορετικός
 difficult δύσκολος
 difficulty ἡ δυσκολία; to find
 difficulties δυσκολεύομαι
 dip, soak, to βουτῶ, -άω
 dirty βρωμερός, βρώμικος, βρω-
 μιάρης, λερωμένος
 dirty, to make λερόνω
 disfigure, to ἀσχημαίνω
 disquiet ἡ ἀνησυχία
 disturb, to ἐνοχλῶ, -έω
 divide, distribute, to διαιρῶ, -έω
 do, to κάνω, κάμ(ν)ω
 dog τὸ σκυλί
 door ἡ πόρτα, θύρα
 doubt ἡ ἀμφιβολία
 doubt, to ἀμφιβάλλω
 dozen ἡ ντουζίνα
 drawing-room ἡ σάλα
 dream τὸ ὄνειρον
 drink τὸ πιετό
 drunken, to make or become
 μεθῶ, -άω
 duck ἡ πάπια
 dry, to ξεραίνω
 dwell, to κάθομαι, μένω.

E.

eager πρόθυμος
 earnest σοβαρός
 earth ἡ γῆ, γῆς

easy εύκολος
 east wind ὁ λεβάντες
 Easter τὸ Πάσχα, ἡ Λαμπρὴ
 eat, to τρώω, τρώω
 egg τὸ αὔγo
 emperor ὁ αὐτοκράτορας
 empty ἄδειος, ἀδειανός, κούφιος
 empty, to ἀδειάζω
 end τὸ τέλος
 end, to τελειώνω
 endure, to τραβῶ, -άω, βαστῶ,
 -άω, παθαίνω
 enemy ὁ ἐχθρός
 enough, sufficient ἀρκετός
 enter, to μπαίνω (μέσα)
 entertain (as guest) τρατάρω,
 κερνώ, -άω
 entertain oneself, gossip κου-
 βεντιάζω
 enthusiasm ἐνθουσιασμός
 envy ὁ ζήλος
 evening ἡ ἑσπέρα, βαρδεια, τὸ
 βράδυ
 everlasting αἰώνιος
 evil κακός
 exception ἡ ἐξαίρεσις(ς)
 excuse, to συ(γ)χωρῶ, -έω, -άω
 experience ἡ πείρα
 experience, to μαθαίνω
 explain, to ἐξηγῶ, -έω
 eye τὸ μάτι
 eyebrow τὸ φρύδι
 eyeglasses τὰ γυαλιά.

F.

face τὸ πρόσωπο, τὰ μούστρα
 fact ἡ πράξις(ς), τὸ ἔργο
 fade, to μαραίνομαι
 fail, to ἀποτυχαίνω
 faith ἡ πίστις(ς)
 faithful πιστός
 fall τὸ πέσιμο
 fall, to πέφτω
 family ἡ οἰκογένεια, φανίλια
 famous περίφημος, ξακουστός,
 ὀνομαστός
 far, distant μακρὸς
 fat παχύς; τὸ πάχος
 father ὁ πατέρας
 favour ἡ χάρις(ς); to do a favour
 κάνω τῇ(ν) χάρι

favourable εὐνοϊκός
 fear ὁ φόβος
 fear, to φοβᾶμαι, φοβοῦμαι
 fear, frighten, to τρομάζω
 fearful (awful) φοβερός
 feather τὸ φτερό
 feel, to αἰσθάνομαι
 fig τὸ σῆκο
 fill, to γεμίζω
 fill, to have one's χορταίνω
 filled, loaded γεμάτος
 fight ἡ μάχη
 find, to βρίσκω
 finger τὸ δάχτυλο
 fingernail τὸ νόχι
 fire ἡ φωτιά
 fish τὸ ψάρι
 fit, to πηγαίνω, ἔρχομαι
 flag ἡ σημαία
 flame ἡ φλόγα
 flower τὸ λουλουδί
 fly ἡ μύια
 fly, to πετῶ, -άω
 follow, to ἀκ(ο)λουθῶ, -έω, -άω
 food, meal τὸ φαγί, φατ; to go
 out to dinner πηγαίνω γιὰ φατ
 foolish: see stupid
 foot τὸ πόδι, ποδάρι
 footpath τὸ μονοπάτι
 forbid, to ἀπαγορεύω
 force ἡ βία
 forget, to ξεχνῶ, -άω, ξεχνάω,
 λησμονῶ, -έω
 fork τὸ περοῦνι, πηροῦνι
 fortune ἡ τύχη
 fowl, hen ἡ ὀρνίθια, κόττα
 fox ἡ ἀλεπού
 franc τὸ φράγκο
 free (unoccupied) ἄδειος, ἀδειανός
 free ἐλεύθερος
 freedom ἡ ἐλευθερία, λευθερία
 freezes, it κάνει (ρίχνει) παγωνιά
 fresh φρέσκος
 friend ὁ φίλος; ἡ φίλη, φιληνάδα,
 φιλενάδα
 friendship ἡ φιλία
 frost ἡ παγωνιά
 fruit ὁ καρπός, τὰ φρούτα, (col-
 lective) τὸ φρούτο
 fulfil, complete, succeed κατορ-
 θόνω, καταφέρ(ν)ω, ἐπιτυχαίνω,
 πετυχαίνω
 full γεμάτος.

G.

gain τὸ κέρδος
 gain, to κερδίζω, κερδαίνω, βγάζω
 game τὸ παιγνίδι
 garden τὸ περιβόλι
 general ὁ σαρατηγός
 German Γερμανικός
 Germany ἡ Γερμανία
 get, to λαβαίνω, παίρνω; μοῦ
 ἔρχεται
 get up σηκόνομαι
 gift τὸ δῶρο, χάρισμα
 girl τὸ κορίτσι, ἡ κοπέλα
 give, to δίδω, δίνω, δένω
 glass τὸ γυαλί; drinking-glass
 τὸ ποτήρι
 glory ἡ δόξα
 glove τὸ γάντι
 go, to πηγαίνω, πάω
 go down κατεβαίνω; — up ἀνε-
 βαίνω; — in μπαίνω (μέσα)
 go out, to βγαίνω (ἔξω), πηγαίνω
 ἔξω
 God ὁ Θεός
 gold τὸ μάλαμμα, χρυσάφι
 good καλός
 goodness ἡ καλωσύνη
 goose ἡ χήνα
 grace ἡ χάρις
 graceful χαριτωμένος
 grandfather ὁ παππούς
 grandmother ἡ γιαγιά
 grapes τὸ σταφύλι
 grave ὁ τάφος
 great μεγάλος
 Greek, Modern ὁ Πρώμος, ἡ
 Πρώμη; ρωμαϊτικὸς
 green πράσινος
 greet, to χαιρετῶ, -άω
 grief ἡ λύπη
 guest ὁ μουσαφίρης.

H.

hair ἡ τρίχα (of the head), ἡ
 μαλλιά
 half μισός; a half τὸ μισό
 hall ἡ σάλα
 halt, stop, to σταματῶ, -άω,
 στέκομαι, στέχω
 hand τὸ χέρι

handkerchief τὸ μανδύλι
 hang up κρεμ(ν)ῶ, -άω
 happen, to γίνεται, συμβαίνει
 happen, to τυχαίνω
 happens, it γίνεται, συμβαίνει
 hard σκληρός
 harm, hurt ζημιώνω, βλάπτω
 haste ἡ βία
 hasten, to βιάζομαι
 hat τὸ καπέλλο
 hate, to μισῶ, -έω
 have, to ἔχω
 head τὸ κεφάλι
 heart ἡ καρδιά, καρδιά
 health ἡ ὑγεία
 hear, to ἀκούω, ἀκούγω
 heat ἡ ζέστη, broiling heat ἡ
 κάψα
 heaven ὁ οὐρανός
 heavy βαρὺς
 heir κληρονόμος
 help, to βοηθῶ, -έω, -άω
 hen ἡ ὀρνίθα, κόττα
 hero ὁ ἥρωας, τὸ πολληκάρι
 hide, to κρύβω, κρύφτω
 high (δ)ψηλός
 hill τὸ βουνό
 hinder ἐμποδίζω
 hindrance ἐμπόδισμα
 hire (a lodging), to (ἐ)νοικιάζω,
 πιάνω
 hiss σφυρίζω
 hold, to κρατῶ, -έω, -άω; βαστῶ,
 -άω; to hold for something,
 regard as νομίζω, θ(ε)ωρῶ, -έω;
 hold a discourse βγάζω λόγο
 hold out, last, to τραβῶ, -άω,
 βαστῶ, -άω
 hole ἡ τρύπα
 holy ἅγιος
 honey τὸ μέλι
 honour ἡ τιμή
 honour, to τιμῶ, -άω
 honourable τιμῖος, ἔντιμος, χρη-
 στός
 hope ἡ ἐλπίδα
 hope, to ἐλπίζω
 horrid σκληρός
 horse τὸ ἄλογο
 hot ζεστός
 hour ἡ ὥρα
 house τὸ σπίτι
 humble, to ταπεινώνω

hunger ἡ πείνα
 hungry, to be πεινῶ, -άω, ἔχω
 ὄρεξι
 hunt τὸ κυνήγι
 hunt, to κυνηγῶ, -άω; to go
 a-hunting πηγαίνω κυνήγι
 hunter ὁ κυνηγός
 hurt ζημιώνω, βλάπτω
 hurry, to be in a βιάζομαι
 husband ὁ ἄνδρας.

I.

ice ὁ πάγος
 idea ἡ γνώμη, ἡ ἰδέα
 ill ἄρρωστος, to fall ill ἄρρωστῶ,
 -άω, ἄρρωσταίνω
 illness ἡ ἀρρώστια, τὸ πάθος
 imitate, to μιμνήμαι
 immediate ἄμεσος
 immediately ἀμέσως, ἴσια
 immortal ἀθάνατος
 important σπουδαῖος
 impossible ἀδύνατος
 improve, to βελτιώνω, προκόβω,
 προκόπτω
 indifferent ἀδιάφορος
 inform, to μηνῶ, -άω, πληρο-
 φορῶ, -έω
 ink τὸ μελάνι
 inkpot τὸ καλαμάρι
 innocent ἀθῶος
 inspiration ἐνθουσιασμός
 insult, to (ὀ)βριζω
 interest, to ἐνδιαφέρω
 interest oneself ἐνδιαφέρομαι, με
 μέλει
 introduce, to συσταίνω, συστήνω
 invite, to καλ(ν)ῶ, -έω, προ-
 σκαλῶ, -έω
 iron τὸ σίδηρο
 iron, to σιδερώνω
 island τὸ νησί.

J.

jealousy ὁ ζήλος
 journey τὸ ταξιδί; to make a
 journey κάνω ταξιδί
 joy ἡ χαρά
 judge ὁ δικαστής
 judge, to κρίνω

judgment ἡ κρίσις(ς)
 just δίκχος, δίκαιος
 justice τὸ δίκχο, δίκαιο.

K.

keep, to κρατῶ, -έω, -άω
 keep, to (= last without spoiling)
 βαστῶ, -άω
 key τὸ κλειδί
 kill, to σκοτώνω
 kind, sort τὸ εἶδος, (gen.) λογῆς
 kindle ἀνάβω, ἀνάπτω
 king ὁ βασιληᾶς, βασιλέας
 kiss τὸ φιλί
 kiss, to φιλῶ, -έω, -άω
 kitchen ἡ κουζίνα, τὸ μαγειρεῖο
 knee τὸ γόνατο
 knife τὸ μαχαίρι
 knock, to χτυπῶ, κτοπῶ, -άω; —
 at the door χτυπῶ τὴν πόρτα
 know, to ξέρω, (ἡ)ξεύρω, γνω-
 ρίζω
 knowledge ἡ γνῶσις(ς), ἡ ἐπιστήμη
 known γνωστός.

L.

lad τὸ παιδί, ἀγῶρι
 lady, mistress ἡ κυρία, κυρά,
 κερά; young lady ἡ δεσποινίδα
 lamb τὸ ἀρνί
 lamp ἡ λάμπα
 language ἡ γλῶσσα
 land ἡ χώρα
 landlord ὁ νοικάρης, νοικάτορας
 large μεγάλος
 last, to βαστῶ, -άω
 late, to be ἄργῶ, -έω
 laugh τὰ γέλοια
 laugh, to γελῶ, -άω
 laughable γελοῖος
 law ὁ νόμος
 lawsuit ἡ δίκη
 lay, put, to βάλω, βάζω, βάνω,
 θέτω
 leaf τὸ φύλλο
 lean, to ἀκ(κ)ουμπῶ, -άω
 lean on, to ἀκ(κ)ουμπῶ, -άω
 learn, to μαθαίνω
 leave, to ἀφήνω, ἀφίνω

leave-taking ὁ ἀποχαιρετισμός;
 — to take: ἀποχαιρετῶ, -άω
 left-(hand) ἀριστερός, ζερβός,
 ζερβός
 lend, to δανείζω
 let, leave, to ἀφ'ήνω, ἀφίνω
 letter τὸ γράμμα, ἡ ἐπιστολή
 life ἡ ζωή, ὁ βίος
 lift, to σηκώνω
 light τὸ φῶς, (adjective) ἐλα-
 φρός, ἀλαφρός, ἀλαφρὸς
 like ὅμοιος; — to be (ὁ)μοιάζω
 liken, to (ὁ)μοιάζω
 lining φόδρα
 lip τὸ (ἄ)χεῖλι
 little μικρός, (not tall) κοντός,
 (ὁ)λίγος
 live, to ζῶ
 loaded (gun) γεμάτος
 lock, to κλειδώνω
 lonely μόνος, μοναδικός
 long μακρός; to prolong, grow
 longer μακραίνω
 long for, to ποθῶ, -έω, -άω
 longer, to grow μακραίνω
 look at, to κοιτάζω
 loose, to λύω, λύνω
 lose, to χάνω
 love ἡ ἀγάπη, (sexual) ὁ ἔρωτας
 love, to ἀγαπῶ, -άω
 loved ἀγαπητός
 luck ἡ εὐτυχία, price of luck τὸ
 εὐτόχημα, good luck! καλή
 εὐτυχία! to wish luck σφ(γ)-
 χαίρω
 lucky εὐτυχισμένος, φτωχισμένος,
 εὐτυχής; τυχερός
 luggage τὰ πράγματα.

M.

maid (servant) ἡ δοῦλα [άνω
 make, to κάνω, φθ(ε)ιάνω; φκ(ε)ι-
 man, human being ὁ ἄνθρωπος
 man, male, husband ὁ ἄνδρας
 man and wife τὸ ἀνδρόγυνο
 mark, butt τὸ σημάδι
 mark (a coin) τὸ μάрко
 marry, to παντρεύομαι
 married pair τὸ ἀνδρόγυνο
 master ὁ κύριος, ὁ ἀφέντης, τὸ
 ἀφεντικό [μάστορας
 master workman ὁ μάστορας,

master piece τὸ ἀριστούργημα,
 μαστορικό
 meal τὸ φαγί, φαί: see food
 mean, to σημαίνω
 means τὸ μέσο; ἡ παρουσία, τὸ
 βίαις
 measure τὸ μέτρο
 measure, to μετρῶ, -άω
 meat τὸ κρέας
 merchant ὁ ἔμπορος
 meet, to συναντῶ, -άω
 merry χαρούμενος
 midday τὸ μεσημέρι
 middle, waist ἡ μέση
 midnight τὰ μεσάνυχτα
 might ἡ δύναμις(ς)
 milk τὸ γάλα
 minute τὸ λεπτό (τῆς ὥρας)
 mirror ὁ καθρέπτης
 misfortune δυστυχία, κακομοιριά;
 τὸ δυστόχημα
 mistake τὸ σφάλμα, λάθος; τὸ
 ἐλάττωμα
 mistaken, to be ἀπατιέμαι, εἶμαι
 ἀπατημένος, κάνω λάθος
 moment ἡ στιγμή
 money ὁ παρᾶς, τὸ χρήμα, οἱ
 παράδες, τὰ χρήματα, τὰ λεφτά
 month ὁ μῆνας
 moon τὸ φεγγάρι
 morning τὸ πρωί
 mother ἡ μητέρα, μάνα
 mountain τὸ βουνό
 mouse τὸ ποντίκι
 mouth τὸ στόμα.

N.

nail τὸ καρφί; fingernail τὸ νόχι
 name τὸ ὄνομα
 name, to τὸν λέγω, καλ(ν)ῶ, -έω,
 ὀνομάζω
 narrow στενός, — to make στε-
 νεύω
 nation τὸ ἔθνος
 necessary ἀναγκαῖος
 necessity ἡ ἀνάγκη
 need, to ἔχω ἀνάγκη, χρειάζομαι
 needle τὸ βελόνη
 neighbour ὁ γείτονας, ἡ γειτό-
 νισσα
 nephew ὁ ἀνηψιός
 nest ἡ φωλιά

new νέος, νηός, καινούργιος
 news ή είδησι(ς), πληροφορία
 newspaper ή εφημερίδα
 nice, pretty νόστιμος, όμορφος,
 ώραιος
 night ή νύχτα
 nightingale τὸ ἀηδόνι
 noise ὁ θόρυβος
 north, northwind ὁ βοριάς
 nose ή μύτη
 notice, to καταλαβαίνω
 nourish, to θρέφω
 novelty τὰ νέα, νεώτερα, τὰ
 χαμπάρια, χαμπέρια
 number ὁ ἀριθμός, τὸ νούμερο.

Ο.

obliging πρόθυμος, ὀποχρεωτικός,
 χαριστικός
 observe, to κοιτάζω
 offend: see affront
 offer (in sale) δίδω
 offer, sacrifice θυσιάζω
 office τὸ γραφεῖο
 officer ὁ ἀξιωματικός
 official ὁ υπάλληλος
 oil τὸ λάδι
 old, to grow γερνῶ, -άω
 old, well on in years περασμένος
 στὰ χρόνια
 old παλῆρός (παλαιός), old man
 γέρος, old woman γρηγά; how
 old are you? πόσω χρόνω,
 πόσων ἐτῶν εἶσαι; old man ὁ
 γέρος, γέροντας, old woman
 ή γρηγά
 olive, olive tree ή ἐλθα
 open ἄνοιχτος
 open, to ἀνοίγω
 opinion ή γνώμη, ιδέα
 opportunity ή ευκαιρία
 orange τὸ πορτοκάλι [γέλνω
 order, to παραγγέλλω, παραγ-
 order: see bidding
 order, command ή διαταγή,
 προσταγή, ἐντολή; — to δια-
 τάζω, προστάζω
 orient ή ἀνατολή
 even ὁ φοῦρνος
 overtake, to φθάνω, προφθάνω
 out, to go βγαίνω (ἐξίω)
 ox τὸ βῶδι.

P.

pains, to take κοπιάζω
 pair τὸ ζευγάρι
 palace τὸ παλάτι
 paper τὸ χαρτί, ὁ μπαμπᾶς
 pardon, to συ(γ)χωρῶ, -έω, -άω
 part τὸ μέρος, ή μεριά
 party τὸ κόμμα
 passion τὸ πάθος
 path τὸ μονοπάτι
 patience ή ὑπομονή
 parents οἱ γονεοί, γονεοί
 pay, to πληρώνω
 payment πληρωμή
 peace εἰρήνη
 pear ἀχλάδι
 peasant, boor ὁ χωριάτης
 pen ή πένα
 penknife ὁ σουγιάς
 pencil τὸ μολύβι
 people ὁ λαός, τὸ ἔθνος, οἱ
 ἄνθρωποι, ὁ κόσμος
 pepper τὸ πιπέρι
 personal προσωπικός
 persuade, to πείθω
 physician ὁ γιατρός
 picture ή εἰκόνα
 pin ή καρφίτσα
 pity, to ἐλεῶ, -έω
 place, position ή θέσι(ς), locality
 ὁ τόπος, τὸ μέρος
 place, to σταίνω, στήνω, θέτω,
 βάλλω, βάζω, βάνω
 play, to παίζω
 pleasant εὐχάριστος
 please, to ἀρέσω, which is your
 pleasure? ὀρίστε; τί ἀγαπάτε;
 pleased εὐχάριστος, διασκεδαστι-
 κός, χαρούμενος
 pleasure ή εὐχαρίστησι(ς), χάρι(ς),
 διασκέδασι(ς)
 pocket ή τσέπη
 poet ὁ ποιητής
 police ή ἀστυνομία
 ponder σκέφτομαι, συλλογίζομαι,
 συλλογιέμαι
 poor φτωχός, (wretched) καϋμένος,
 κακόμοιρος
 population ὁ πληθυσμός
 post τὸ ταχυδρομεῖο, ή πόστα
 postpone ἀναβάλλω
 potato ή πατάτα

poverty ἡ φτώχεια
 pour out, to χύνω, ἀδειάζω
 praise, to (ἐ)παινῶ, -έω
 prefer, to προτιμῶ, -άω
 prepare, to φθ(ε)ιάνω, φκ(ε)ιάνω, κάνω
 press, squeeze, to σφίγγω, πιέζω
 pretty, nice νόστιμος, ὡραίος, ὤμορφος
 priest ὁ παπᾶς
 prince ὁ πρίγκηπας
 prize, to τιμῶ, -άω
 probable πιθανός
 professor ὁ καθηγητής
 profit τὸ κέρδος
 promise, to ὑπόσχομαι
 pronounce, to προφέρω
 pronunciation ἡ προφορά
 proof ἡ ἀπόδειξις(ς)
 property τὸ βίος, ἡ περιουσία
 public δημόσιος
 punish, to τιμωρῶ, -έω
 pupil ὁ μαθητής
 purse ἡ βοῦρσα
 pursue, to διώχνω
 put, to βάλλω, βάζω, βάνω, θέτω
 put on (clothes) νδύνω, ντύνω, φορῶ, -έω
 put (horses), to ζεύ(γ)ω.

Q.

quarrel, to μαλόνω
 queen ἡ βασίλισσα
 quench, to σβύνω
 question ἡ ἐρώτησις(ς), τὸ ἐρώτημα, τὸ ζήτημα
 quick (ὁ)γλήγορος, (ὁ)γρήγορος, σύντομος.
 quiet ἡ ἡσυχία
 quiet (adj.) ἡσυχος.

R.

railway ὁ σιδηρόδρομος
 rain ἡ βροχή, after rain ἀπὸ βροχῆς, it rains βρέχει
 rare σπάνιος
 read διαβάζω
 ready ἑτοιμος
 rear, to θρέφω
 reason, reasoning power τὸ λογικόν, ὁ νοῦς, τὸ μυαλό

reason, cause ἡ αἰτία
 receipt ἡ ἀπόδειξις(ς)
 red κόκκινος
 regard, to (as so and so) θ(ε)ωρῶ, -έω, νομίζω
 rejoice, to χαίρομαι, χαίρει
 remain, keep, to μένω, κάθομαι
 remember, to θυμᾶμαι, (εἰς)θυμοῦμαι
 renown ἡ φήμη
 rent τὸ νοῦν
 rent, to (ἐ)νοικιάζω, πιάνω
 repeat, to ξαναλέγω, ξανακάνω
 reputation ἡ φήμη, to have the reputation . . . φημίζομαι
 resolve ἡ ἀπόφασις(ς)
 resolve, to ἀποφασίζω
 respect, to τιμῶ, -άω
 rest, quiet ἡ ἡσυχία
 rest, to ἡσυχάζω, ξεκουράζομαι
 result τὸ ἀποτέλεσμα
 return, give back δίνω (ὁ)πίσω, ἐπιστρέφω
 return, come back γυρίζω, γυρνῶ, -άω, ἐπιστρέφω
 revolution ἡ ἐπανάστασις(ς)
 rich πλούσιος
 riches ὁ πλοῦτος
 riddle τὸ αἶνιγμα
 right, aright, all right σωστός
 right, claim τὸ δικαίωμα
 right (hand) δεξιός
 river τὸ ποτάμι
 road ὁ δρόμος, ἡ ὁδός, ἡ στράτα
 roast, to ψήνω, ψαίνω
 room τὸ δωμάτιο, ἡ κάμαρα, κάμερα
 root ἡ ρίζα
 rose τὸ τριαντάφυλλο
 round στρογγύλος
 rummage, search, to ψάχνω
 run, to τρέχω.

S.

sacrifice θυσιάζω
 sailor ὁ ναύτης
 saint ἅγιος
 saloon ἡ σάλα
 salt τὸ ἀλάτι
 satisfy, to εὐχαριστῶ, -έω
 save, to σώζω
 say, to λέγω

school τὸ σχολεῖο, σχολεῖό, σχολεῖο
 science ἡ ἐπιστήμη
 scrape ξύνω
 sea ἡ θάλασσα
 search, to ψάχνω
 secret τὸ μυστικόν, τὸ μυστήριον
 see, to βλέπω, κυττάζω
 seek, to ζητῶ
 seem, to φαίνομαι
 seize ἀρπάζω
 seize, to πιάνω
 sell, to πωλῶ, πουλῶ, -έω
 send, to στέλλω, στέλνω
 sentence (legal) ἡ ἀπάφρασις(ς)
 serious σπουδαῖος
 servant ὁ ὑπηρέτης
 servants, the τὰ δουλικά
 set, place, to θέτω, βάλλω; set
 up στήνω, σταίνω, τοποθετῶ,
 -έω; take one's stand κάθομαι
 shade ὁ ἵσκιος
 shame ἡ (ἐ)ντροπή
 share, to μοιράζω
 shave, to ξι(ο)υρίζω
 shine λάμπω, γυαλίζω
 shining λαμπρός, γυαλιστερός
 ship τὸ καράβι, πλοῖο
 shoe τὸ παπούτσι
 shoemaker ὁ παπουτῆς
 shop τὸ μαγαζι
 short κοντός, (of time) (ὁ)λίγος,
 μικρός
 shorter, to grow κονταίνω
 show, to δείχνω
 shut, to κλεί(ν)ω, σφαλνῶ, -άω
 shy, to be (ἐ)ντρέπομαι
 sick, ill ἄρρωστος, to fall ill
 ἄρρωστῶ, -άω, ἄρρωσταίνω
 sickly ἄρρωστιάρης
 sickness ἡ ἄρρωστία, τὸ πάθος
 silent, to be σι(ι)ωπῶ, -άω, σω-
 παίνω
 sing, to τραγουδῶ, -άω, (in church)
 ψάλλω
 sink, to βουλιάζω
 sister ἡ ἀδελφή, ἀδερφή
 sit, to κάθομαι
 sleep ὁ ὕπνος
 sleep, to κοιμᾶμαι, κοιμοῦμαι,
 go to sleep πηγαίνω νὰ κοιμη-
 θῶ, πηγαίνω διὰ ὕπνον
 slip, to ξεγλιστρῶ, -άω
 small, with μικρός, (ὁ)λίγος

smaller, to grow μικραίνω
 smash σπάζω, σπάνω, τσακίζω
 smoke ὁ καπνός
 snow τὸ χιόνι
 sofa ὁ καναπές
 soft μαλακός
 soften μαλακόνω
 son ὁ γιός
 sort τὸ εἶδος, (gen.) λογῆς
 soul ἡ ψυχή
 speak, say, to λέγω, μιλῶ, -άω
 (ὁμιλῶ, -έω), λαλῶ, -έω
 specimen τὸ δείγμα
 spectacles τὰ γυαλιά
 speech ὁ λόγος, to make a speech
 βγάζω λόγον
 spirit τὸ πνεῦμα
 splendid λαμπρός
 spoon τὸ κουτάλι, χουλιάρι
 spread, to ξαπλώνω, στρώνω
 spring ἡ βρόσις(ς)
 spring (of the year) ἡ ἄνοιξις(ς)
 square (in a town) ἡ πλατεῖα
 squeeze, to σφίγγω, πιέζω
 stand, to στέκομαι, στέκω
 stand by (something), to ἐπιμένω
 star τὸ ἀστέρι
 steal, to κλέβω, κλέπτω
 steamship τὸ βαπόρι, ἀτμόπλοιο
 step τὸ βῆμα
 stick τὸ μπαστοῦνι
 stone ἡ πέτρα
 stoop, to σκύβω, σκύπτω
 stop, to παύω
 straight ἵσιος, (adv.) ἴσια
 strange παράξενος, περίεργος
 strange, stranger ξένος
 street ὁ δρόμος, ἡ ὁδός, στράτα
 strength ἡ δύναμις(ς)
 strict αἰσθητός
 strike χτυπῶ, κτυπῶ, -άω
 strip, to γδύνω
 strong γερός, δυνατός
 stupid μωρός, κουτός, ἀνόητος,
 (very —) ὁ βλάκας
 stupidity ἡ μωρία, κουταμέρα,
 ἀνοησία, ἡ βλακεία
 student ὁ φοιτητής
 subject ὁ ὑπήκοος
 subtract, to ἀφαιρῶ, -έω
 succeed, to πετυχαίνω, ἐπιτυχαίνω,
 κατορθώνω
 success ἡ ἐπιτυχία, τὸ κατόρθωμα

successor ὁ διάδοχος
 suffer, to παθαίνω, τραβῶ, βαστῶ,
 -άω
 sufficient ἀρκετός; it suffices
 sugar ζάχαρι [φθάνει
 sugar-basin ζαχαριέρα
 suit, to (of clothes) πηγαίνω,
 ἔρχομαι
 summer τὸ καλοκαῖρι
 sun ὁ ἥλιος
 sunshine ὁ ἥλιος, (ἡ)λυσκάδα
 superfluous περιττός
 swell, to πρήσκομαι
 sweet γλυκὺς
 sword τὸ σπαθί.

T.

table τὸ τραπέζι
 tailor ὁ ράφτης
 take, to παίρνω, λαβαίνω
 taste τὸ γούστο
 teach, to διδάσκω, μαθαίνω
 teacher ὁ (δι)δάσκαλος, ἡ δασκά-
 λισσα, δασκάλα
 tear τὸ δάκρυον, δάκρυ
 tease, to ἐνοχλῶ, -έω, πειράζω
 test, to ἐξετάζω
 thank, to εὐχαριστῶ, -έω
 thief ὁ κλέφτης
 thick (= thickly set) πυκνός,
 (= fat) παχύς, (= stout) χονδρός
 thing τὸ πράγμα, πράμμα, luggage
 τὰ πράγματα
 think, to θαρρῶ, -έω, σκέφτομαι,
 συλλογίζομαι: see regard, mean
 think (be of opinion) νομίζω,
 θαρρῶ, -έω
 thirst ἡ δίψα
 thirst, to διψῶ, -άω
 thorn τὸ ἀγκάθι
 thought ἡ σκέψις(ς), ἰδέα
 throw away πετῶ, -άω
 thunder, to βροντῶ, -άω
 ticket τὸ μπιλιέτο, εισιτήριο
 tidy up, to συγκομίζω
 time ἡ ὥρα, ὁ καιρὸς, (so many
 times) ἡ φορά, e. g. twice δύο
 φορές
 timid, cowardly φοβηταῖος,
 δειλός
 tire, to κουράζω, to become tired
 κουράζομαι

tobacco ὁ καπνός, τὰ καπνά
 to-day's (adj.) σημερινός
 tongue ἡ γλῶσσα
 tooth τὸ δόντι
 torment τὰ βάσανα
 torment, to βασανίζω
 toy τὸ παιγνίδι
 translate, to μεταφράζω
 translation ἡ μετάφρασις(ς)
 travel, to ταξιδεύω, κάνω ταξίδι
 tread, to πατῶ, -έω, -άω
 tree τὸ δένδρο
 tremble, to τρέμω
 trouble, to ἐνοχλῶ, -έω, πειράζω
 true, faithful πιστός
 trust ἡ ἐμπιστοσύνη
 truth ἡ ἀλήθεια
 try, to προσπαθῶ
 try, let, to ἐξετάζω
 turn, to γυρίζω, γυρνῶ, -άω,
 στρίβω
 turn round, to γυρίζω, γυρνῶ,
 -άω.

U.

ugly ἄσχημος, to make ugly
 ἄσχημαίνω
 umbrella ἡ ὑμπρέλλα
 uncle ὁ θεῖος, θειός, μπάρπας
 understand, to καταλαβαίνω
 unjust ἄδικος
 unlucky δυστυχισμένος, ἄμοιρος,
 κακόμοιρος, κακορρίζικος
 unpleasant δυσάρεστος, ἄσχημος
 unrest ἡ ἀνησυχία
 upright ὀρθός
 uproar ὁ θόρυβος
 useful ὠφέλιμος, χρήσιμος
 useful, to be χρησιμεύω.

V.

valise ἡ βαλίτσα
 vegetables τὰ λάχανα, λαχανικά
 victory ἡ νίκη
 village τὸ χωριό, χωρίο
 virtue ἡ ἀρετή
 visit ἡ ἐπισκεψις(ς)
 visit, to ἐπισκέφτομαι
 voice ἡ φωνή
 vow τὸ τάξιμο
 vow, to τάζω.

W.

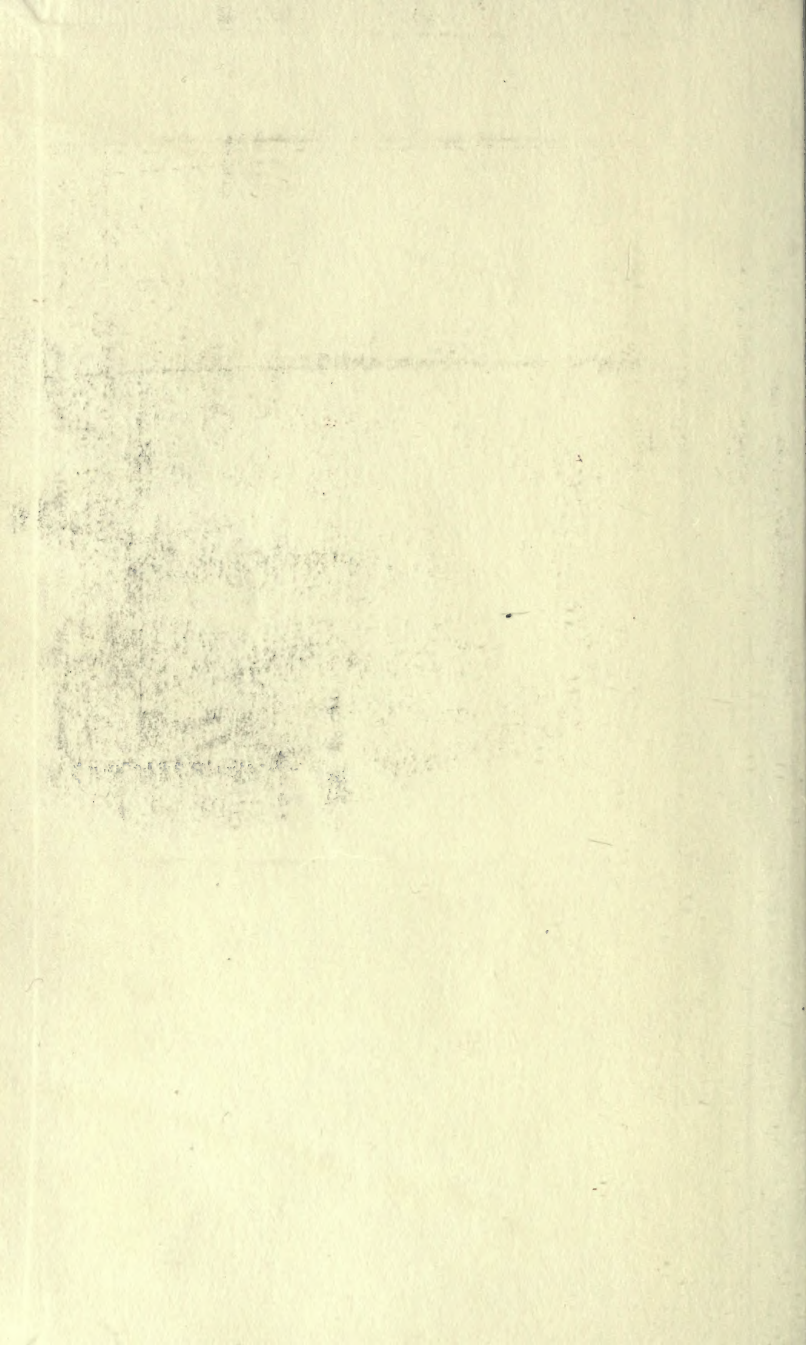
walk, to περπατῶ, -έω, -άω
 walk ὁ περιπάτος
 walk, to go for a περπαίνω περι-
 πατο, κάνω περίπατο
 war ὁ πόλεμος
 warm ζεστός
 warmth ἡ ζέστη
 wash, to πλύνω, πλαίνω, πλένω
 watch, to φυλάγω
 water τὸ νερό
 wave τὸ κύμα
 wax candle τὸ κερί, σπερματοέτο
 way ὁ δρόμος, ἡ ὁδός, which
 is the way to . . . πῶς πᾶσι
 ἐς . . .
 weak ἀδύνατος
 weaken, become weak ἀδυνατίζω
 weary κουρασμένος
 weary, tired, to be βαριέμαι
 weather ὁ καιρός
 week ἡ ἐβδομάδα
 weep, to κλαίω, κλαίγω
 well τὸ πηγάδι
 wet, to βρέχω
 whistle σφυρίζω
 white ἄσπρος
 wife ἡ γυναῖκα
 willing πρόθυμος
 wind ὁ ἀ(γ)έρας, ἄνεμος
 window τὸ παράθυρο, παραθύρι
 wine τὸ κρασί

winter ὁ χειμῶνας
 wish ἡ ἐπιθυμία, ἡ εὐχή
 wish, to θέλω, ἐπιθυμῶ, -έω,
 -άω, (for any one) εὐχομαι
 witness ὁ μάρτυρας
 witty ἀστειός
 woman ἡ γυναῖκα
 wonder τὸ θαῦμα, θάμμα
 wood, forest τὸ δάσος, τὸ ξύλο
 wool τὸ μαλλί
 woollen μάλλινος
 word ὁ λόγος, ἡ λέξις
 work ἡ δουλειά, ἐργασία, τὸ ἔργον
 work, to δουλεύω, ἐργάζομαι
 world, the ὁ κόσμος
 worth, to be ἀξίζω, εἶμαι ἄξιος
 worth ἡ ἀξία
 worth (adj.) ἄξιος
 worthy ἄξιος
 wound, to λαβόνω, βαρῶ, -έω,
 πληγόνω
 wrap up, to τυλίζω, τυλίγω
 write, to γράφω
 writing-desk τὸ γραφεῖο.

Y.

yard, courtyard ἡ ἀδλή
 year ὁ χρόνος, τὸ ἔτος
 yellow κίτρινος
 yesterday's (adj.) (ἐ)χθεςινός
 young νέος, νηός, μικρός.





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